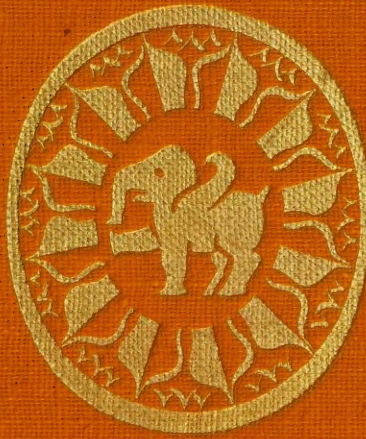
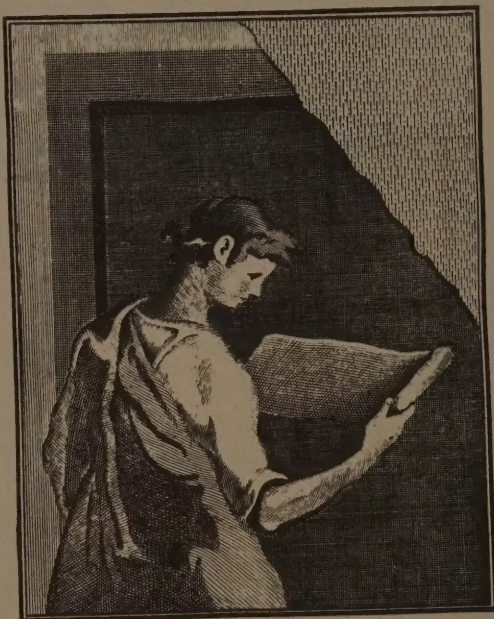
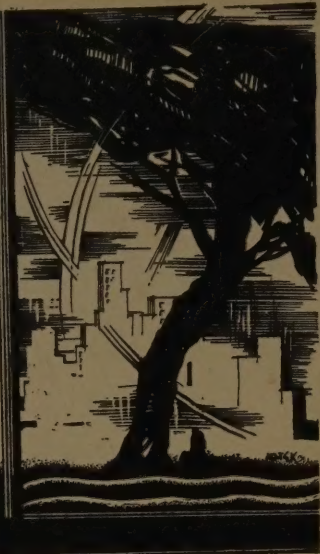


INDIA





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*1929*

MARTIN HÜRLIMANN

# INDIA

THE LANDSCAPE, THE MONUMENTS  
AND THE PEOPLE

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## INTRODUCTION

India, with her 300 million inhabitants and her area of over 1,850,000 square miles, is to be considered, not as a country, but as a continent. If we eliminate Ceylon, and follow the natural boundary that separates Hindustan from Burma, Tibet and Afghanistan, we are in the presence of scenery of an imposing uniformity. No individual state or special civilisation there has been able permanently to detach itself; everything has always pointed to something in common, to that which we vaguely conceive as *Indian*. A closer inspection shows the uniformity to be split up into a diversity unknown in any other continent; a diversity that sometimes rises into sharp contrasts.

India is inhabited by three of the principal race-groups of the earth, which have mingled in various grades. We have the dark Dravidian type in the south, with a touch of the negroid in some of the forest tribes; yellow Mongols, and fair Indo-Europeans. The origin of the first inhabitants and of the great migrations that led to present conditions still opens a wide field to scientific research.

Together with the differences of race there is an extraordinary diversity of culture and social life in India. Men bristle with jewels: men starve to death. Half-savages dwell next door to the wisest learned men on earth. An open-handedness which appears to us exaggerated, does not exclude a cruelty of which no European would be capable. Religion is lost in a maze of sects and extraordinary customs and, contrary to its ideals, gives birth to all sorts of chicanery, friction and violent struggles.

It is of course quite possible that this diversity is part and parcel of what might be called the Indian character. For India is immoderate beyond measure. The attitude towards the world, which, at bottom, is common to the



whole continent, transforms the land of Hinduism into a world of its own, whose tragedy and whose happiness are that it is an eternal contradiction, an unity always sought and never found, bristling with problems, full of fabulous dreams and strange things, penetrated with mysticism.

India comprises one of the most ancient continents of the earth. Its configuration has naturally altered since the oldest phases of the earth's history; to-day it resembles a giant triangle bordered on the north by mountain ranges, and projecting towards the south into the Indian Ocean, between the Arabian Sea and the Bay of Bengal.

The *Deccan*, the oldest part of India, forms in its entirety a broad plateau dominating, above all, the south. Towards the Arabian Sea the country slopes fairly steeply to the so-called *Western Ghats*. They are covered with luxuriant tropical forests and inhabited by primitive tribes. Wild animals abound. Towards the east, however, the country slowly drops, and conveys the great rivers of Southern India from their sources near the Arabian Sea almost over the whole peninsula right to the Bay of Bengal. On the *Malabar Coast* in the south-west, no doubt the happiest plot of ground in India, there is never any lack of water. Its inhabitants, in whose lives the century-old European colonies and missions are harmoniously blended, live tranquilly in the shade of the coco-nut palms.

On the east coast the supply of water is a question of greater importance, and on the Deccan plateau the problem is hardly capable of solution. In the flat dry regions the remains of the primary rocks often project in the shape of rocky bluffs or boulder districts, e. g. in Trichinopoly (p. 24), Bundelkand, etc. In Mavalipuram (pp. 38—42), south of Madras, several temples and caves have been hewn out of these rocks, containing the oldest remaining monuments of Dravidian art which, at the same time, exhibit the highest degree of inner power.

Near Hyderabad-Golconda the old crystalline bedrock forms a maze of boldly projected blocks (p. 77). Further north, in the Aravalli range of



Rajputana, in Mount Abu (p. 252), in Udaipur (p. 241) the folded rock of one of the oldest mountain chains in India has survived in elongated ridges. This region, Jodhpur, Ajmer, Alwar, Jaipur, supplied the celebrated white marble of the Taj Mahal, the Pearl Mosque, and other princely palatial buildings.

Somewhat later than the bedrock of the Deccan, but still dating from hoary antiquity, the horizontal layers of the *Purana strata* were formed which, for instance, have survived in Gwalior (pp. 178–181) and Sanchi as escarpments. Their red and yellow sandstone forms an important building material; the majority of the Moghul monuments are made of it.

In the middle age of the earth, towards the close of the cretaceous periods, the north and north-west of the peninsula were convulsed by stupendous volcanic outbursts which covered the surface with enormous masses of basalt (Deccan Trap). The cliff-like tabular heights which remain are especially characteristic of the region to the east of Bombay (pp. 90, 104). Sometimes a single hill has survived, as in Palitana in the Kathiawar peninsula (pp. 254–255). The caves of Ellora, those gigantic stone hewings, owe their excellent state of preservation to the power of resistance of the basalt.

The highest mountains in the world, the *Himalayas*, arose only in more recent periods of the earth's history, at the middle and end of the tertiary period, from the sea which bordered the primordial parts of India in the north. The lowest chain of the foot-hills, the Siwalik Mounts, is one of the youngest mountains known.

On the slopes of the Himalaya, which enclose India like a rampart and put an end to the tropical luxuriance of Indian nature and culture, are to be found numerous mountain health resorts, mostly of later date, the finest of which is Darjeeling. When the summer heat in the lowlands is too strong the Government of the Presidency of Bombay transfers its seat from Calcutta to Darjeeling, whilst the Viceroy, with the Government of British India, removes from the new capital of Delhi to Simla.



Of the Himalayan countries only the naturally beautiful region of *Kashmir* in the west has always been accessible to foreign influences and invasions. In its early Hindu monuments Greek influence is plainly visible; it was subsequently inundated by Islam, and served the Moghuls as a summer resort. In spite of the fact that the majority of the inhabitants are Muhammedan, Kashmir is ruled by a Hindu Maharajah, a state of things which is more often the reverse in those Indian states tributary to the British Empire, as, for instance, in Hyderabad-Deccan, the largest of the Indian principalities.

In the independent kingdom of *Nepal*, which lies along the highest ranges between Darjeeling and Simla, Chinese civilisation is mingled with Indian, and Buddhism has been able to maintain itself in a form similar to Lamaism, by the side of the advancing Hinduism. Still more hermetically closed to the outer world than the country of the Gurkas is the mysterious land of *Tibet* with its hierarchy of Lamas: in Darjeeling the acquaintance of the precursors of this peculiar form of civilisation can be made.

The rim of mountains continues towards the east and separates Hindustan from the Indo-Chinese countries by the almost impassible Assam-Burman frontier hills, covered with tropical forests and inhabited by primitive tribes.

The only gate to India by land is in the *north-west*, although here too, mountain solitudes prolong natural boundaries. Time and again powerful northern tribes have penetrated here, whose assaults and longing for the fertile lowlands usually broke down Indian resistance. The most formidable enemy in the path of the conqueror was the hot climate of the country; the glowing summer led to enervation and mutiny.

The most celebrated of these invasions was that of Alexander the Great; the cultural effects of this bold enterprise on India have been in recent times the object of particularly careful investigation. A flourishing Hellenic-Indian mixed civilisation spread in the north-west in the centuries about B. C.; in Gandhara art Buddhist sculptures were created in Greek style. The recently excavated town of Taxila (in reality there were three



towns in succession, pp. 271–272) was for centuries the seat of prosperous trade and active mental life, the point where central and eastern Asia met western Asia and Europe. In addition to the somewhat superficial Greek influences, various west Asian influences, which are especially perceptible in artistic forms (e. g. in the celebrated lion capitals of the Ashoka column, p. 161), have always found their way to India. Still more lasting in their cultural, economic and political effects than Alexander's campaign were the Muhammedan invasions of later centuries.

The entrance gate of India still plays an important part to-day, seeing that it was in the last hundred years the scene of fierce struggles. A special frontier province emphasises the military character of the region, and the *Khyber Pass* (pp. 281–284), the path of the big caravans to and from Afghanistan, is the most strongly guarded point of the Indian Empire.

The great plains of the big Indian rivers, the Indus, Ganges and Brahmaputra are the most important regions for the daily life of India. The waters of these rivers, which have their source in the Himalayas, filled with their detritus the mighty lowlands between the mountains. The Indus flows into the Arabian Sea; its two sister rivers flow together into the Bay of Bengal. It was, above all, the *plains of the Ganges*, from Agra to Lucknow, Allahabad, Benares, Patna and Calcutta, that witnessed the highest expression of Indian civilisation; here alone about 150 million Indians are crowded together, and it is here that we find the most sacred spots of the country.

Together with some districts in the south (Malabar) and the irrigation basins in the Punjab, the plain of the Ganges is the most densely populated portion of India. But whilst in the humid south a comparatively happy existence is possible, the masses congregate in Northern India in holdings insufficient for keeping house and home together. Underfed and irresolute, with the fear of famine always over their heads, these people merely live from hand to mouth. Between the localities of now partly extinguished princely splendour and the variegated places of pilgrimage, the innumer-



able poor villages of India (90 per cent of the Indians live in villages) are crowded together, an eternal and depressing problem. Apathetic abandonment to fate, to the service of the gods, to the inexorable laws of the caste into which a man happens to be born, prevents his own recognition of the tragic side of such a life. Projected to the modern world, this tragedy becomes a burning question, and forms the starting-point of the noblest reformation measures of India's leaders.

The rhythm of life in India is regulated by the *water question*. The greater part of the country is dry for more than half of the year. When the heat of spring or summer begins to get intolerable and the supply of water scarcer and scarcer; when the earth splits and threatens to turn into a desert, India patiently awaits the great event of the *monsoon* with its abundance of cooling rains. In a few days the grey spots are covered with green, the paddy fields are under water, and Man thanks the gods for their gifts. This alternation of dry and rainy periods colours the cultural picture of the surface. Artificial lakes and tanks abound everywhere. It was one of the tasks of the Semindar, or landowner, to ensure a safe existence to his districts, and consequently to his farmers, by keeping his water reservoirs in good condition. A river is sacred water. The great pilgrimages take place on certain days at certain parts of the river. Hundreds of thousands, sometimes even millions, of human beings meet there from all parts of India. The daily ablutions in river or tank, especially early in the morning, are for the Hindu as necessary for the soul as they are for the body. Since the time of the Vedas a Brahmin desires for his village a temple to pray in, a river or tank to bathe in, and only in the third place houses to dwell in. In the south every temple has its own tank. A corpse will be brought as soon as possible after death to a funeral pyre on the river; the next-of-kin sets it alight as a symbol that even the dearest on earth are nought but ashes: the ashes themselves are carried away by the sacred waters.

The chief religion of India is *Hinduism*, which is professed by about 220



million believers. Religion with them is more than mere faith; it is the predominating factor of life, stronger than political, economic and other necessities. No people on earth devotes itself with more fervour and more ardour to the eternal problems of religion than do the Indians. The Hindu, it is true, may haggle over farthings, may speculate more insanely with his fortune, spend his money with less scruple, display more or less pride of purse, pursue the pleasures of this world with more subtlety than anyone else. But perhaps he does so because he has no standard or aim for the volatile world of appearances.

The natural ideal of India is not the hero who bore mankind with him and made it happy, but the *Sadhu* (Muhammedan fakir), the man who gives up his civil life and turns his back on his career as business man, savant or politician, as well as on all family ties, in order to wander as a beggar through the country, and to give himself up to meditation in solitary places.

*Shiva*, the god, is himself the archetype of the *Sadhu*. Almost in a state of nudity, he wandered through the land, his body strewn with ashes, his hair unkempt, castigating himself, and often begging in vain for food. Sakyamuni became Buddha the Redeemer, as a *Sadhu*, and Ashoka was the greatest of Indian emperors because he bowed himself down in the dust, quitting all his splendour and devoting himself to fervid meditation. Even in the present times, only that leader can find real acclamation among the people, who has humbled himself in the dust, and by voluntary privation, has set a shining example to all.

A deed is valid only if it is a religious one. But Buddha and Ashoka already abandoned the fundamentals of Buddhism by announcing a gospel of *community*. The true *Sadhu* does not live and work for others; he wanders merely as a shadow through the realm of errors.

A genuine *Sadhu* flees publicity, and confines his advice to a few philosophical commonplaces and prescriptions for meditation. His doctrine does not matter; the aim of all his endeavour is to find his pure *ego*.

Foreigners usually see only a religious clown who dresses up as for a fair,



and complacently exhibits his grotesque body to the crowd at popular places of pilgrimage. Earnestness and ridicule, piety and the desire to impose are close and frequently inseparable companions. Often the charlatan cannot be distinguished from the saint; everywhere the great vanity of the Indian mingles with his genuine renunciation of the world. And thus we have, in human matters as in art, the sublime by the side of the vulgar, monuments full of loftiness and greatness next door to blatant gimcrackery.

The Sadhu takes his stand above the diversity of races, languages and customs. He is to be seen at the *ghat* (river stairway), near the temple, in the crowded lanes, in the solitudes of the forest—everywhere. From Benares to Ramaswaran on Adam's Bridge, from the sacred Godaveri in Nasik to the shrine of Jagannath in Puri, at the religious festivals in Allahabad, Hardwar, Conjeeveram, Chidambaram, and whatever these sacred places may be called, the Sadhu ideal grips the masses who, insatiably driven forwards, looking neither to the right nor left, feverishly aspire towards their salvation.

Common to Hinduism is the doctrine of *Karma*, the continuity of all action; closely connected with it is the belief in the transmigration of souls. The fatalism of India maintains that the deed and the liberty thereby gained take effect only beyond the dark portals that close in our life, and then only as a link in a long chain. Animals are sacred. The monkey that so often destroys the crops and is a pest to the country, must be spared: above all, the slaughter of a cow would be a sacrilege. The religious imaginings of the Hindu do not grow out of the necessities of life, but are often in direct contrast thereto.

The Hindu, otherwise so open-minded in spiritual things, is most implacable in his attitude towards social life.

The *caste system* still permeates the life of the majority of Indians with unyielding consistency. Thousands of different castes which, especially the highest caste of the Brahmins, are split up into innumerable septs,



form closed circles that are strictly segregated from one another. The contact of the lowest castes, and particularly of the “untouchables”, the Parias, pollutes most of their higher-born fellow men, and they are therefore avoided like the plague. No wonder that these numerous members of the lowest strata rescue themselves from their legal nullity by flight into the arms of Islam or Christianity.

The predominance of the Brahmins, especially in the almost exclusively Hindu south, is, like the whole caste system, not based on economic differences, but on purely religious superiority, for which birth alone sets the standard. Precisely for this reason, the white Brahmin cord, whose bearer is not only a priest, but also exercises a variety of professions—in recent times frequently as officials—possesses an unshakable authority.

Hinduism is not one single religion; it comprises a tropical luxuriance, in the widest sense of the word, of religious conceptions, from primitive animism and belief in spirits to the most highly developed philosophical system; from zealous theism which is only one step from Christianity, to the most flourishing polytheism and pure atheism.

Although but few animists were revealed by the census, and those mostly the primitive forest tribes, the cult of personified natural phenomena still plays an important part. The adoration of the serpent, for instance, whose poison proves mortal to so many Indians, is widespread and often documented in the plastic arts (p. 68). But whereas in a country like Burma the cult of nature is carried out as a kind of necessity by the side of the predominating Buddhistic religion and without any inner connection with it, Hinduism overflows its boundaries; hence the presence of those numerous contradictions which appear so incomprehensible to those standing outside of it. Thus the cruel goddess Kali, or Durga, often represented as a frightful gargoyle, whose caprices can only be appeased by the bloody sacrifice of animals, is actually the representative of a profound mother-worship.



The greatest gods of modern India and the heirs of the old Veda gods are Vishnu and Shiva.

Vishnu (p. 1) is the penetrator or preserver, whose powerful arm grasps the whole universe. His worship is spread particularly in the serious and manly-reticent north and makes the nearest approach to the religions of the Occident. The heroes of the two great epics of Mahabharata and Ramayana, Krishna, the divine cowherd, and Rama, the husband of the beautiful Sita, are counted as incarnations of Vishnu. Pictorial representations of Krishna playing the flute are to be met with everywhere. The god's adventures with women are represented by preference; they seem to emerge in a wallow of sexuality. On the other hand, Krishna is the herold of the sublime wisdom of the Bhagavad-Gita.

Shiva is the Indian god most difficult to grasp. His symbol, the *lingam*, (p. 58) which is found in millions of examples in every size, in temples, by the wayside, or in the shape of an amulet, is to be seen all over India. It symbolises male fecundity. Nandi, the Bull, is Shiva's sacred animal. Plunged for thousands of years in meditation, the god sits on his mountain Kailasa in the Himalayas: he wanders through the land as a Sadhu. As a rule he is represented with his wife Parvati (pp. 43, 103), or in a spirited dancing attitude (p. 304), for the god of the strictest acetism and of overflowing fecundity, is Natesa, the god of the dance. To men Shiva appears above all as destroyer, as fear-inspiring and powerful as Nature. And yet his mercy is infinite. His omnipotence is most sublimely represented in the Trimurti, for here he is Rudra, the destroyer, Brahma the creator, and Vishnu the preserver, all in one person (p. 89). Innumerable are the appearances of the two chief gods, their wives and retainers. There can be no question of a closed system or separate supporters; Vishnu is commingled with his great rival; once he appears as the latter's wife. In the celebrated temple of Natesa at Chidabaram Vishnu also possesses a shrine. The Brahmins often purposely avoid giving a one-sided direction to the sanctuaries which they guard.



The monkey-like Hanuman, to whom in his capacity as chaste celibate exceptional powers are ascribed, and Ganesha with the elephant's head, a son of Shiva, are very popular. The latter is the bringer of good luck, and is evoked on every possible occasion.

Numerous local gods, who are mostly considered as incarnations of the principal god, animate the variegated picture and make it still more confusing. Moreover, incarnation explains everything.—Why should not Jesus be an incarnation of Krishna? The gods known to men are only appearances of the One and Incomprehensible. Thus educated Hindus, who perform their devotions at the various sanctuaries before the most remarkable images, speak only of *one* God whose omnipotence and goodness consist in Hinduism, or stand above or accompany it.

The *Jainas* can only be reckoned in an extended sense to Hinduism; they are a religious community founded by Mahavira, a contemporary of Gautama, and in many ways mentally related to him. The Tirthankaras play for the Jainas a similar part to that of the figure of the Enlightened One for the Buddhists. Although the number of worshippers is comparatively small, the sect, owing to the wealth and religiosity of its members, possesses several magnificent temples which they have erected, by preference, on sacred mountains.

Similarly loosely attached, like the Jainas, to Hinduism, are the *Sikhs* who, about 1600, created in the Punjab a powerful fighting organization against caste compulsion on the one hand, and Islam on the other.

*Islam* and *Christianity* came from outside; the former with extraordinary success. But the world religion which has emerged from the lap of Hinduism itself is *Buddhism*, which victoriously penetrated to Ceylon and Tibet, Further India and Korea, China and Japan. In the land of its origin, however, it is dead. Even the great sanctuary of Buddha Gaya, which rises on the spot where Sakyamuni or Gautama became the Enlightened One, or Buddha, is in the hands of the Brahmins.

A great deal of what is represented in the Occident as being typically



Buddhist is Hindu common property. The personal cult of the Buddha is not contained in the original Buddhist system, but was added by later sects. That which made Buddhism a world religion and, at the same time, expatriated it from India, can hardly be explained by dogmatic definitions; for one thing because our conceptions are obscured by too many sects and systems. The incomparable affective values which were the issue have, perhaps, a social foundation. Buddha dissipated the castes; this, however, happens every time with other reforming Hindu sects. But with Buddha there arises at the same time the notion of *community*. Hinduism, with its immoderate individualism, could not support this. With the conception of community there begins at the same time *history*; thus there was no Indian history till the spread of Buddhism. The first great historical event in India is the reign of the Emperor *Ashoka*, 300 B. C. This great ruler and apostle imprinted on the country for all time its great desire for civilisation. His position in Buddhism is compared with that of St. Paul in Christianity. It is difficult to see what would have become of the dogmas of Sakyamuni without Ashoka.

With Ashoka there begins for India a period in which not only the individual takes his relations with God seriously, but also one when the *community* is felt to be essential and is minted into a unit by missions, edicts graven on stone, monuments and highways. Hand in hand with the religious fraternity, the monastery, arises the *idea of the state*.

In the ruins of Buddhist India lies a world-historical tragedy: the tragedy of one of the oldest of civilised territories which subjugated in century-old struggles this hitherto unique attempt to impart a form from the soul of a people, and to create a history. In its beginnings *Buddhist art* avoided statues or pictures of the Enlightened One himself. Monuments in the shape of tombs or reliquary shrines were built, stupas or Dagobas, and these became more and more luxuriant in their ornamental details. On the stone posts which formed an enclosure around important sanctuaries (p. 149) scenes from the Buddha legend were depicted in Ashoka's time, in which Buddha himself was merely indicated by a symbol. On the later

Sanchi stupa (pp. 112–113) all kinds of Jataka stories are told with virtuosity, treating of events in Gautama's early life. It was only at the time of the Kushan dynasty (A. D. 1 and 2) that representations of the Enlightened One himself appeared, under Greek influence, in the foreground, and grew to that splendid symbol which soon became the common property of Hinduism. There is a convincingly simple greatness in this figure which Hinduism never attained, and probably never endeavoured to reach.

Hardly had Brahmanism or Hinduism driven out the world religion, or destroyed it from the inside and thus again set up the barriers which separate the country of inexorable castes from the rest of mankind, than a powerful assault was made on India from outside. About 1000 A. D. began the fierce Muhammedan attacks from the north-west which finally led to the establishment of the second great Indian realm after that of Ashoka. Under the great *Akbar* (1556–1605) Muhammedan supremacy reached its zenith. Like Ashoka, Akbar was a dominating personality in the highest degree, general and statesman and, at the same time, full of a burning zeal for the work of civilisation. Just as he approached Hinduism with a broad-minded tolerance, so did he seek in architecture a synthesis between the Muhammedan-Persian and the Hindu forms. His successors, Jahangir, and particularly *Sha Jahan*, took the same pleasure in erecting palaces; the mosques and tombs of their time attained an elegance never to be surpassed. The shimmering marble splendour of the Taj Mahal (pp. 184–185) forms as perfect a monument for the beautiful empress of India as the tomb of the great Afghan Sher Shah, who foreshadowed Akbar's deeds, forms a monument of powerful dominating rule (p. 151). The Moghul buildings, which were supplemented by finely laid-out gardens, are the act of a foreign volition whose social discipline and trend to unity on Indian soil had works of special fairy beauty executed by Indian hands.

With the death of the intolerant Aurangzeb at the beginning of the 18th



century, the realm of Muhammedanism fell to pieces and with it Indo-Muhammedan civilisation.

After the fall of the Moghuls various tribes fought for supremacy in Northern India. The most successful of these were the Mahrathas. But the third great union of India was already preparing, and this time it was to comprise the whole peninsula from the Himalayas to Adam's Bridge, *British India*.

British rule signifies not only the military dominion and political organization of an European power, it means far-reaching influences conveyed by the ideas of the West. The movement thus engendered comprises both friends and foes of British rule in the same way, and finds particular expression in political, economic and social programmes. It is the third of the great attempts to make the land of Hinduism into a country with a living state consciousness, a *nation*. The outlook would appear to be propitious, for this time it is not a question of a kingdom, but of the self-consciousness of a people. The paths are laid out: the self-evidence of unity is furthered by the press. India is still in a phase of congresses and reforms, unallayed hopes and fears. In this volume we have not taken into consideration the cultural results which may possibly issue therefrom. In the discussion of present day political and economic problems we must not, however, forget the power which *Hinduism* still possesses as of yore. A great religious activity, which is partly working with new means, pulsates throughout the country. In art, especially in painting, the old ideals are operating with regenerative force and already bearing fine fruit. Without Hinduism no Indian realm is conceivable nowadays.

Will the religion of the Sadhus and the castes ever be able to support a nation? The *future of India* hardly lies in social deeds: possibly her millions will still continue to err, and be compelled by foreign hands to order her fate. India's future lies in this eternal birth of religious ideas, in this whirl of contrasted forces before whose youthful impetuosity space, time and human forms break again and again to pieces.

*Hindu art*, as it has formed itself unsullied by foreign influences in the Dravidian south, is, together with the results of philosophical composition, the purest expression of the strength and the fate of India for those standing apart. Man is flung out of the indifference—but also out of the self-evidence of his existence, when he strides through the temples whose halls, corridors and tanks form a world of their own, whose sculptures abrogate all relations of dimension, and transform the human shape into fantastic dream-pictures.

The temple towers of Madura, covered over and over with mythological figures, rise like beacons of unreality to the sky. In Southern India there are hundreds of such slender towers, the Gopurams. Further to the north, in Khajuraho, the forms are quieter, but they are multiplied here, too, and their arbitrariness is an obstacle to all notions of utility, fading away into over-rich ornamentation. The *Black Pagoda* of Konarak, the stones of which are dissolved in an enormous number of elastically fleeting and, at the same time, finely graded sculptures, and the *Kailasa Temple* in Ellora, hewn out of the rock, with all its inner rooms, towers, secondary shrines, galleries and reliefs, are phenomena which, similar to the Egyptian pyramids, cannot be valued as works of art alone, seeing that they appear to transcend all human bounds.

Among the overwhelming abundance of Indian phenomena, the solitariness of the ruins, the turmoil of the places of pilgrimage, the symbol of Hinduism seems to detach itself in a form of inexorable greatness—Shiva, the destroyer and procreator. His limbs move in spirited dance movements: his countenance is gracious, but as rigid and impenetrable as Fate. The values and forces of our existence are borne along in one single pean of rhythm. Shiva, the great dancer, dances over birth and death. When the pillars crack and the world comes to an end and the whole heaven of gods sinks to nothingness, Shiva will dance his great dance, and new worlds will arise wherever he sets his merciful foot.



The *arrangement of the illustrations* corresponds to the following journeys:

1. Beginning at the extreme south, on Adam's Bridge, some of the most important places of Dravidian civilisation and architecture were visited: Madura, with its peculiar religious life, Trichinopoly, with its romantic citadels and the extensive temple grounds of Srirangam, the somewhat sleepy Tanjore, Kumbakonam, Chidambaram, Conjeeveram, all highly sacred spots for the Indians, with mighty temples, and finally, Mavalipuram, the dwelling-place of the gods on the sea-shore, long since abandoned by Man.
2. Once again starting from the extreme south, along the south-east coast from Trivandrum through Malabar, in the shade of the coconut palms, to Tellicherry. Up the Ghats, with their dense virgin forests and over the broad, flat plateau of the Deccan of Mysore to Bangalore and Hyderabad where, side by side with Hinduism, strong Muhammadan influences are to be met with. In Golconda and Bijapur the imposing monuments of ancient Muhammadan princely power were visited.
3. Near the modern chief port of India, Bombay, to the temples and monasteries which were hewn out of the rock by the Buddhists, subsequently by the Hindus and Jainas: Karli, the finest of all Buddhist chapels, Elephanta, with its majestic Trimurti; Aurangabad, Nasik, but, above all, Ellora and Ajanta, whose caves are the most magnificent monuments of Indian art and of human culture itself.
4. In the north-east to the temple cities of Orissa: the big place of pilgrimage, Puri with the sanctuary of Jagannath, the solitary Black Pagoda of Konarak, Bhubaneswhar, the city of a thousand temples. Through Bengal, one of the most active of provinces in cultural things, with Calcutta, the biggest town and former capital of the realm. Up the Brahmaputra to Gauhati in Assam: along the powerful mountain frontier to Darjeeling, at the foot of the highest peak in the world, and on the threshold of the mysterious country of Tibet.
5. In the plain of the Ganges, first of all the classical territory of Buddhism: Patna, in ancient times a powerful royal city, Buddha Gaya, the greatest sanctuary of Buddhism, and Benares with its endless pilgrimages. Up the Ganges to Allahabad, Lucknow and into the romantic Bundelkand, whose now fallen, magnificent monuments of religion and princely power lie out of the path of the ordinary tourist.
6. Agra and Delhi, the classical localities of Muhammadan rule. Agra is almost entirely under the influence of Sha Jahan; Fatepur Sikri is the splendid but unfortunate foundation of Akbar the Great; in its ruins Delhi shows the traces of all the great Muhammadan rulers of India.
7. Rajputana, the region that most nearly corresponds to our notion of mediaeval India, full of colour and proud shapes, now, as then, blazing with the splendour of princely courts. On Mount Abu and further to the west, in the peninsula of Kathiawar, some of the sacred places

of the Jainas are to be found. Ahmedabad was once the seat of powerful Muhammadan rulers, like Hyderabad, the former capital of Sind, which, in modern times has been easily overtaken by the rising commercial town of Karachi.

8. The territory of the former Gandhara kingdom, in the extreme north-west, above all the Punjab and its old cities of Lahore and Amritsar, with Hindu-Muhammadan population; the recently excavated ruins of Taxila, the Khyber Pass, with the caravan city of Peshawar.

9. Kashmir, in the western valley of the Himalayas, which, in addition to the beauty of its magnificent mountain scenery and variegated vegetation, possesses interesting architectural monuments and the life and doings of a peculiar mixed people.

*Politically* India is divided into eight large provinces (Madras, Bengal, Bombay, Bihar and Orissa, United Provinces of Agra and Oudh, Punjab, Central Provinces, Burma) and five smaller administrations (Assam, North and West Frontier Provinces, Baluchistan, Rajputana Agency, Central India Agency) with British-Indian government. The states of the Indian princes, which comprise about 40 per cent of the area and 25 per cent of the total population of the Empire, are variously independent of the central government or the provincial governments and agencies. Some of the most important of the states are Hyderabad, Mysore, Travancore, Gwalior, Jaipur, Udaipur, Baroda, Jammu and Kashmir.

The province of *Burma* belongs geographically and culturally no longer to India in the narrow sense of the word; hence it will be treated in a special volume together with the other countries of Indo-Chinese civilisation. The Crown Colony of Ceylon, although belonging geographically to Indo-China, will likewise be added to the volume on Further India, so as not to overload the present book. My pictures from *Nepal* are intended for another publication; the selection for "Orbis Terrarum" will appear together with Tibet. Even then I still have 5000 photographs, for Further India, which is about eight times the area of France or Germany, and lavishes an unheard-of wealth of many-coloured impressions on the visitor, wherever he turns his steps.

When taking the photos, and likewise in the selection of the pictures from a very extensive material, I was guided by the same principles as I indicated in the preface to my book on "France" in this series. I have endeavoured to keep the directness of personal impressions, and at the same time to avoid photographic arbitrariness, which only too often claims to be "artistic", letting the beauty of the country and of its monuments speak for itself. At the same time that I was trying to capture the beauty of India, I wished, likewise, to illustrate her soul. For, in the beauty of a civilisation and in the greatness of its accomplishments there lies a mightier truth than in the thousand-and-one details of a transitory and often ugly workaday world.

MARTIN HÜRLIMANN, Dr. phil.



## LIST OF ILLUSTRATIONS

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252. View from the heights of the Achilgarh temple.

253. The townlet of Sihor on the peninsula.

254, 255. **PALITANA**. Jaina temple on the sacred mt. Satrunjaya in Kathiawar.

256. Jain monk in meditation.

257. Nuns in the new Jain temple of Ahméné-dabad.

258—259. **AHMEDABAD**

Town with 274,000 inhabitants, in the Presidency of Bombay; had its most flourishing times under Mohammedan rulers in the 17th century.

258. House with wood-carvings.

259. Jama Masjid (Great Mosque), built in 1424 by Sultan Ahmad.

260—263. **HYDERABAD-SIND**. The modern town (82,000 inhabitants) was laid out in 1678 by Ghulam Shah Kalhora as capital of the united kingdom of Sind.

260. Royal tomb with variegated porcelain inlays.

261. Houses with wind-catchers.

262. View from the fort of the town with its wind-catchers.

263. Jeweller in his shop.

264—266. **AMRITSAR**, town with 160,000 inhabitants in the Punjab, known as capital of the religious community of the Sikhs (related to Hinduism) founded about 1500.

264. The golden temple, the chief sanctuary of the Sikhs.

265. Houses on the tank of the golden temple.

266. School near the golden temple.

267. **LAHORE**, chief town of the Punjab (200,000 inhabitants). View from a minaret of the roofs of the town.

268. Shahdara near Lahore. Tomb of the emperor Jahangir (Ob. 1627).

269. Lotos pond in the Shalamar garden near Lahore.

270. Bad lands in the Punjab, near Rawalpindi.

271. **TAXILA**, an important town in the first centuries before and after Christ. The extensive ruined fields with monuments of Graeco-Buddhist art were only recently excavated. Ruined spot with the foundation walls of a temple.

272. Buddha statue in Taxila.

273—280. **PESHAWAR**, 100,000 inhabitants, chief town of the North-West Frontier Pro-

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273. Muhammadan mendicant monk (fakir) with alms-bowl.

274. In the bazaar. Copper and brass goods.

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280. In a caravansary.

280—284. **The KHYBER PASS**, highly important strategic road for traffic goods between India and Afghanistan.

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285. **JAMMU**, winter residence of the Maharajah of Jammu and Kashmir. Modern Hindu temple.

286. Valley with paddy-fields between Jammu and Kashmir.

287—303. **KASHMIR**, a fertile valley in the west of the Himalayas, called the "Indian Switzerland" on account of its natural beauties.

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293. Temple of Pandrenthan near Srinagar,  
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295. **SRINAGAR**, the chief town of Kash-  
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301. The Moghul garden Shalimar Bagh  
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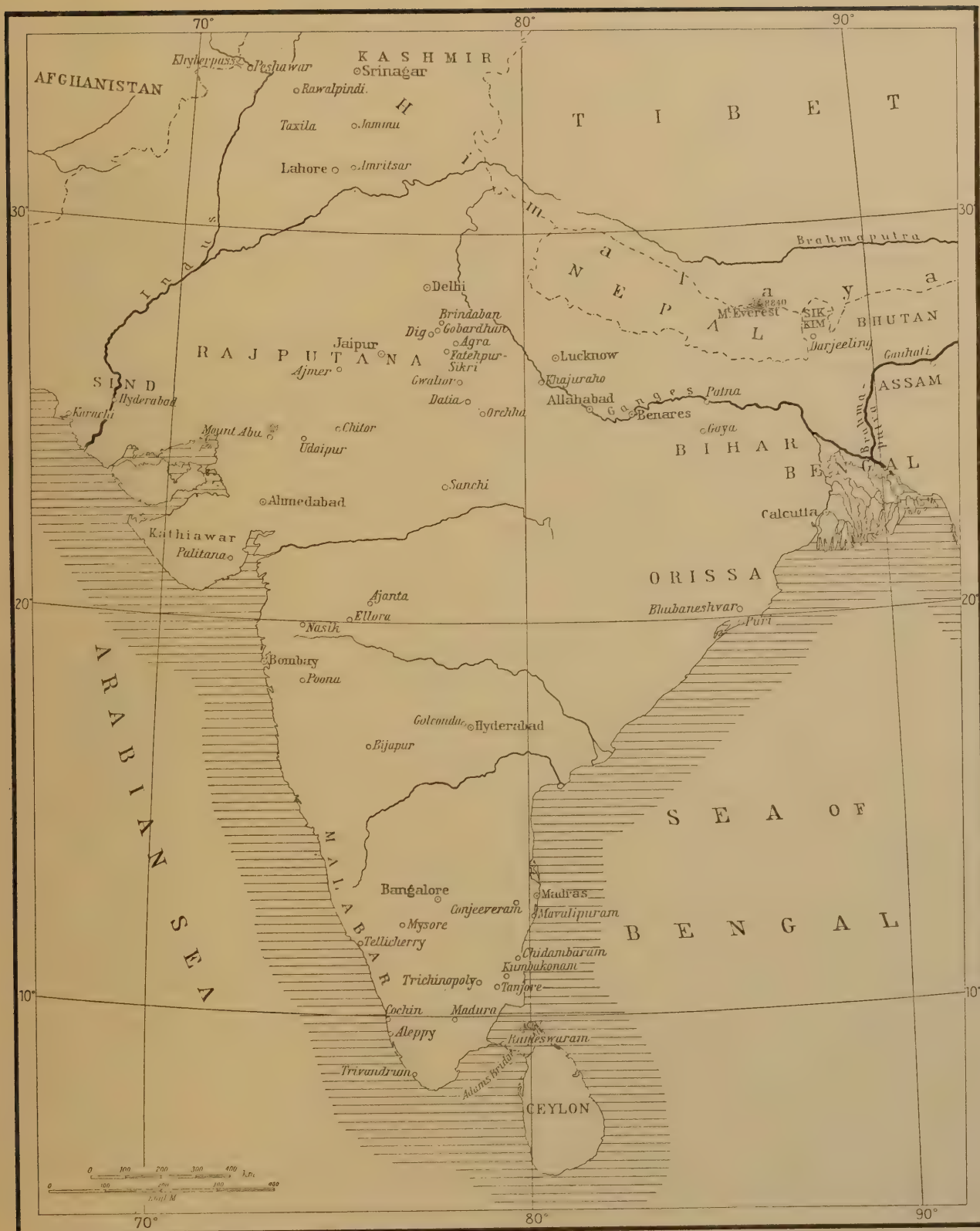
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Vishnu, der Erhalter  
Vichnou, le Conservateur

Vishnu the Preserver  
Vishnu, il Conservatore





Rameswaram. Strasse mit Torturm des Grossen Tempels  
 Rameswaram. Rue et portail à pyramide du grand temple

Rameswaram. Street with Tower Gateway of the Great Temple  
 Rameswaram. Via e porta turrita del Gran Tempio





Rameswaram. Pfeilerhalle des Grossen Tempels

Rameswaram. Colonnade du grand temple

Rameswaram. Hall of Pillars of the Great Temple

Rameswaram. Colonnato del Gran Tempio





Rameswaram. Wohnhaus eines Brahmanen

Rameswaram. Dwelling of a Brahmin

Rameswaram. Demeure d'un brahmane

Rameswaram. Casa d'abitazione di un bramino



Rasthalle für Pilger in Tiruparankunram bei Madura

Lieu de repos pour les pèlerins, à Tiruparankunram près de Madoura

Hall of Rest for Pilgrims in Tiruparankunram near Madura

Atrio di riposo per i pellegrini a Tiruparankunram presso Madura





Rameswaram. Tempelschule

Rameswaram. Ecole dans le temple

Rameswaram. Temple School

Rameswaram. Scuola del Tempio



Vor dem Felsentempel Tiruparankunram  
bei Madura.

Before the Rock Temple of Tiruparankunram  
near Madura

Devant le temple de Tiruparankunram,  
près de Madoura

Davanti al Tempio della rupe di Tiruparankunram  
presso Madura





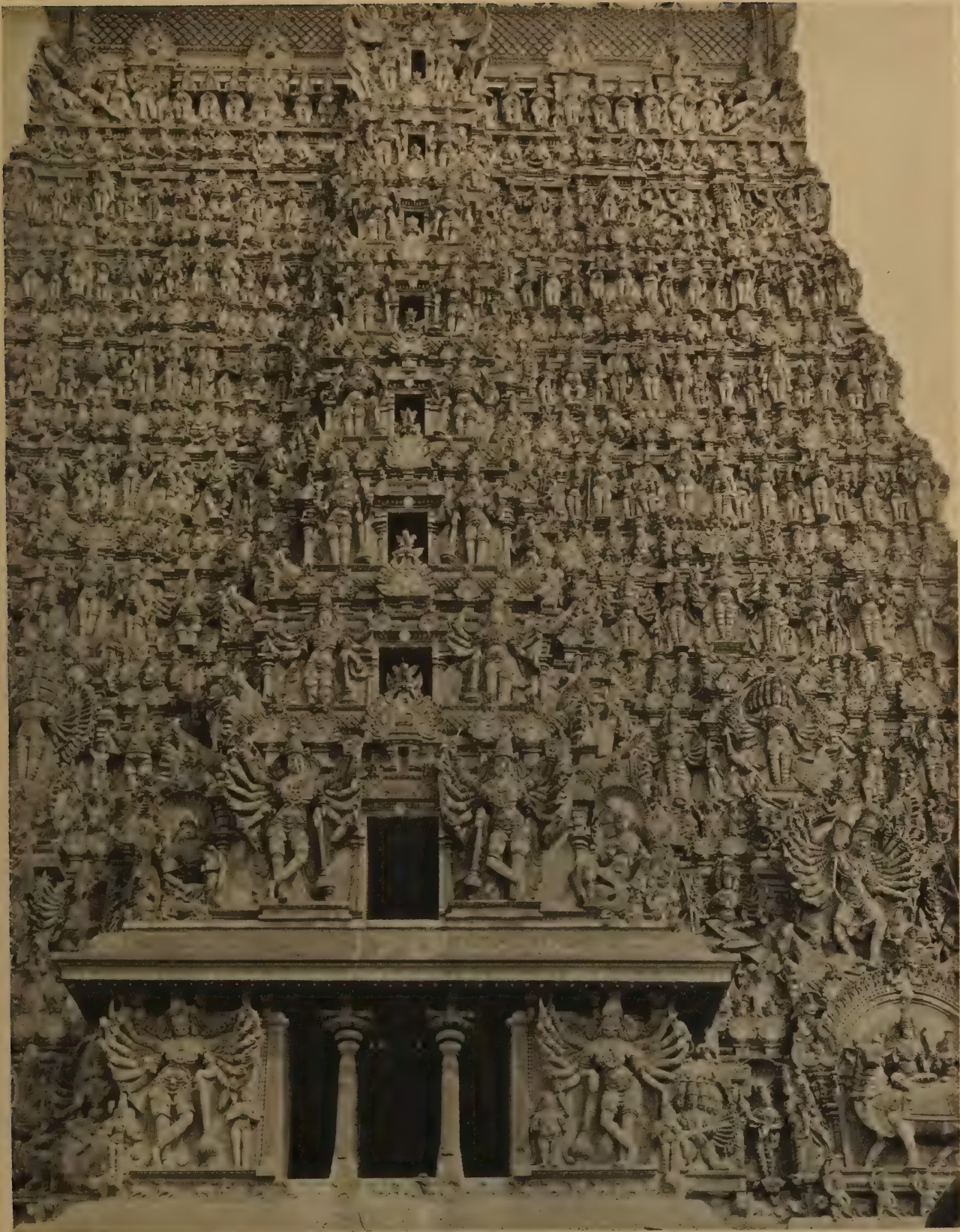
Madura. Südturm des Grossen Tempels

Madoura. Pyramide méridionale du grand temple

Madura. South Tower of the Great Temple

Madura. Porta del Sud del Gran Tempio





Madura. Götterfiguren am Südturm  
des Grossen Tempels

Madoura. Figures de dieux; pyramide méridionale  
du grand temple

Madura. Images on the South Tower of the  
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Madura. Figure sulla Porta del Sud  
del Gran Tempio





Madura. Grosser Tempel. Pfeilerhalle am Teich  
 Madoura. Grand temple. Colonnade vers le bassin

Madura. Great Temple. Hall of Pillars at the Tank  
 Madura. Gran Tempio. Colonnato verso lo stagno



Madura. Grosser Tempel.  
Brahmanen in einer Halle

Madura. Great Temple.  
Brahmins in one of the Halls

Madoura. Grand temple. Brahmanes dans un temple Madura. Bramini in un atrio del Gran Tempio





Madura. Grosser Tempel. Vorhalle  
Madoura. Grand temple. Parvis

Madura. Portico of the Great Temple  
Madura. Atrio del Gran Tempio





Madura. Great Temple. Hall of the Thousand Pillars  
Madura. L'atrio dei mille pilastri

Madura. Großer Tempel. Tausendpfilerhalle  
Madoura. Grand temple. Salle des mille colonnes





Madura. Pudu Mandapam,  
Halle gegenüber dem Grossen Tempel

Madura. Pudu Mandapam. Hall opposite the  
Great Temple

Madoura. Pudu Mandapam, halle faisant face  
au grand temple

Madura. Pudu Mandapam. Atrio prospiciente  
il Gran Tempio





Madura. Grosser Tempel  
Subrahmanya-Statue in der Tausendpfeilerhalle

Madura. Great Temple. Subrahmanya Statue in the  
Hall of the Thousand Pillars

Madoura. Grand temple; statue de Subrahmanya  
dans la salle des mille colonnes

Madura. Gran Tempio. Statua di Subrahmanya  
nell'atrio dei mille pilastri





Madura. Strassendurchgang zum Grossen Tempel  
 Madoura. Rue conduisant au grand temple

Madura. Pathway to the Great Temple  
 Madura. Via al Gran Tempio



Ein Tempel in Madura  
Un temple à Madoura

A Temple in Madura  
Tempio a Madura





In einem Dorf bei Madura

Dans un village, près de Madoura

In a Village near Madura

Villaggio presso Madura





Village Idols near Trichinopoly

Idoli in un villaggio presso Trichinopoli

Dorfgötter bei Trichinopoly

Idoles d'un village, près de Trichinopoli





Trichinopoly. Ausblick vom Felsentempel

Trichinopoli; vue prise du petit temple sur la hauteur

Trichinopoly. View from the Rock Temple

Trichinopoli. Vista dal Tempio della rupe



Srirangam. Temple Procession

Srirangam. Processione nel Tempio

Srirangam. Tempelprozession

Srirangam. Procession





Srirangam, Vishnu-Tempel.  
Pfeiler an der Tausendpfeilerhalle

Srirangam. Temple de Vichnou; piliers de la salle  
des mille colonnes

Srirangam. Vishnu Temple. Pillars in the Hall  
of the Thousand Pillars

Srirangam. Tempio di Vishnu.  
Particolare nell'atrio dei mille pilastri



Srirangam. Jambukeshwara-Tempel.  
Teich mit Pfeilergängen

Srirangam. Temple de Jambukeshwara;  
bassin et colonnades

Srirangam. Jambukeshwara Temple.  
Tank with Colonnades

Srirangam. Tempio di Jambukeshwara  
Stagno con porticato



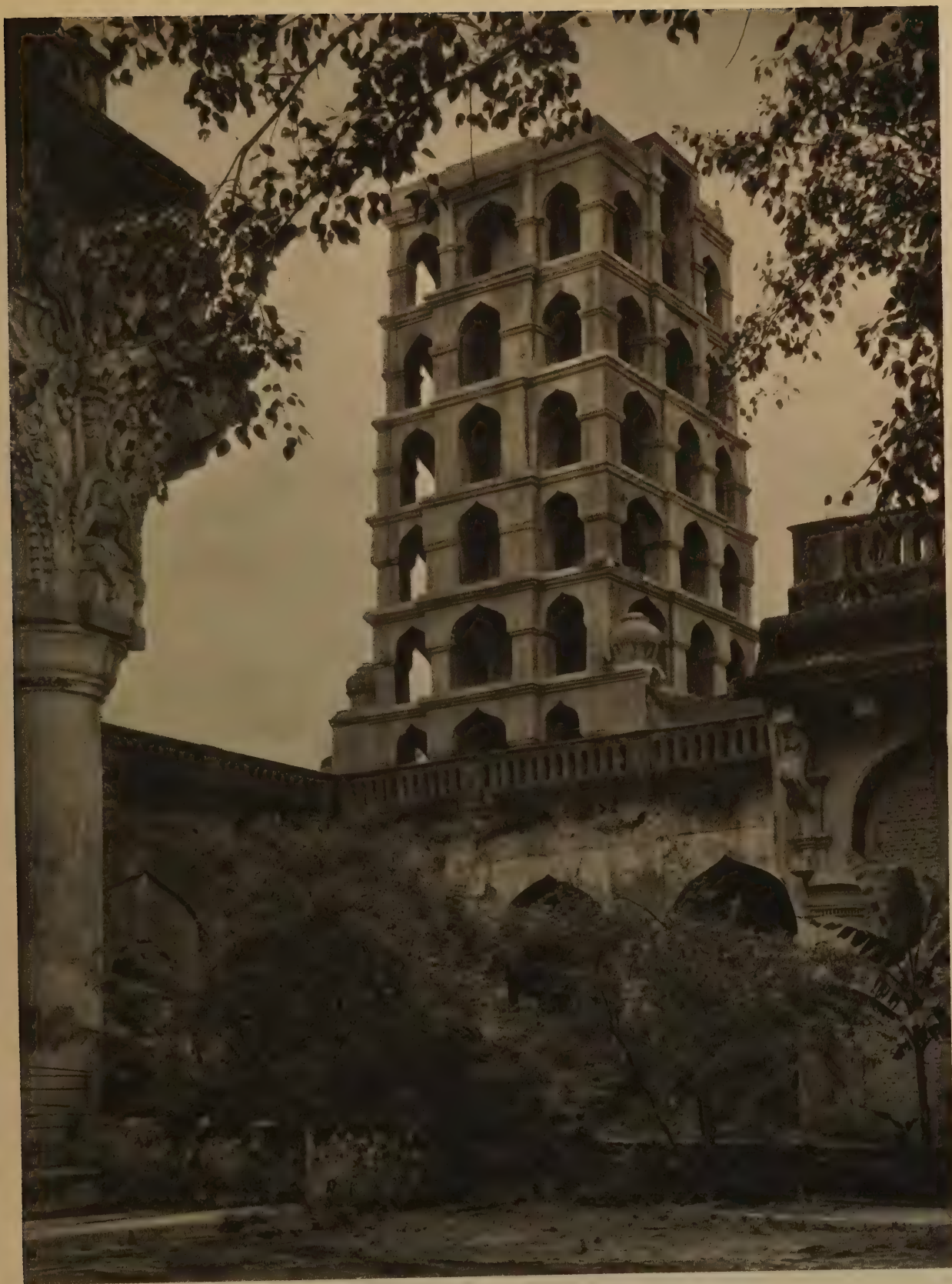


Trichinopoly. Teich und Fels mit Tempel

Trichinopoli. Bassin, rocher et temple

Trichinopoly. Tank and Rock with Temple

Trichinopoli. Stagno e rupe con tempio



Tanjore. Turm im Palast  
Tandjor. Tour dans le palais

Tanjore. Tower in the Palace  
Tanjore. Torre nel palazzo





Tanjore. Grosse Pagode

Tandjor. La Grande Pagode

Tanjore. Great Pagoda

Tanjore. La Grande Pagoda



Tanjore. Subrahmanya - Tempel  
der Grossen Pagode

Tandjor. Temple de Subrahmanya,  
dans la Grande Pagode

Tanjore. Subrahmanya Temple of the  
Great Pagoda

Tanjore. Tempio di Subrahmanya  
nella Grande Pagoda





Kumbakonam. Strasse mit Pavillon und Turm  
des grossen Vishnu - Tempels

Kumbakonam. Rue, pavillon et pyramide du grand  
temple de Vichnou

Kumbakonam. Street with Pavilion and Tower  
of the Great Vishnu Temple

Kumbakonam. Via con padiglione e torre  
del Gran Tempio di Vishnu



Chidambaram, Shiva-Tempel.  
Teich mit Nordturm

Chidambaram. Shiva Temple. Tank with  
North Tower

Chidambaram. Temple de Siva; bassin et pyramide  
septentrionale

Chidambaram. Tempio di Siva. Stagno e Torre  
del Nord





Chidambaram, Shiva-Tempel. Pfeilerhalle

Chidambaram, Temple de Siva; colonnade

Chidambaram, Shiva Temple. Hall of Pillars

Chidambaram, Tempio di Siva. Portico



Chidambaram. Shiva-Tempel. Mittelhalle in der  
Tausendpfeilerhalle

Chidambaram. Nef centrale de la salle  
des mille colonnes

Chidambaram. Shiva Temple. Central Hall in the Hall  
of the Thousand Pillars

Chidambaram. Tempio di Siva. Navata centrale nell'atrio  
dei mille pilastri





Bewässerungsanlage bei Chingleput

Dispositif pour l'irrigation pres de Chingleput

Irrigation Plant near Chingleput

Impianto per l'irrigazione presso Chingleput



Paddy fields near Chingleput  
Risaie presso Chingleput

Reisfelder bei Chingleput  
Rizières près de Chingleput





Deckenmalerei im Jain-Tempel bei Conjiveram

Ceiling Paintings in the Jain Temple near Conjeeveram

Plafond peint d'un temple djaïno  
près de Conjeeveram

Dipinti nella volta del Tempio di Giaino  
presso Conjiveram





Tirukali Kunram. Berg mit Tempel  
Tirukali Kunram; montagne et temple

Tirukali Kunram. Mountain with Temple  
Tirukali Kunram. Montagna con tempio





Conjiveram, Sri Devaraja Swami Tempel.  
Pavillon und Säulenhalle

Conjeeveram. Sri Devaraja Temple. Pavilion and  
Hall of Pillars

Conjeeveram. Temple de Sri Devaraja Swami;  
pavillon et colonnade couverte

Conjiveram. Tempio di Sri Devaraja Swami  
Padiglione e atrio



Conjiveram. Torturm (Gopuram)  
eines Tempels

Conjeeveram: portail à pyramide (gopoura)  
d'un temple

Conjeeveram. Towered Gateway (Gopuram)  
of a Temple

Conjiveram. Porta turrita (Gopuram)  
di un tempio





Mavalipuram, Höhle der Trimurti. Schrein  
mit Lingam und Shiva - Statue.

Mavalipuram. Caves of the Trimurti. Shrine with  
Lingam and Shiva Statues

Mavalipouram. Grotte du Trimourti. Niche avec  
«linga» et statue de Siva

Mawalipuram. Grotta della Trimurti (Trinità)  
Nicchie con linga e statua di Siva



Mavalipuram. Seetempel

Mavalipouram. Temple au bord de la mer

Mavalipuram. Temple on the sea shore

Mawalipuram. Tempio del lago





Mavalipuram. Rathas (Felsentempel) und Tierfiguren  
 Mavalipouram. Rathas (temples monolithes) et figures d'animaux

Mavalipuram. Rathas (Rock Temple) and Animal Figures  
 Mavalipouram. Rathas e figure di animali



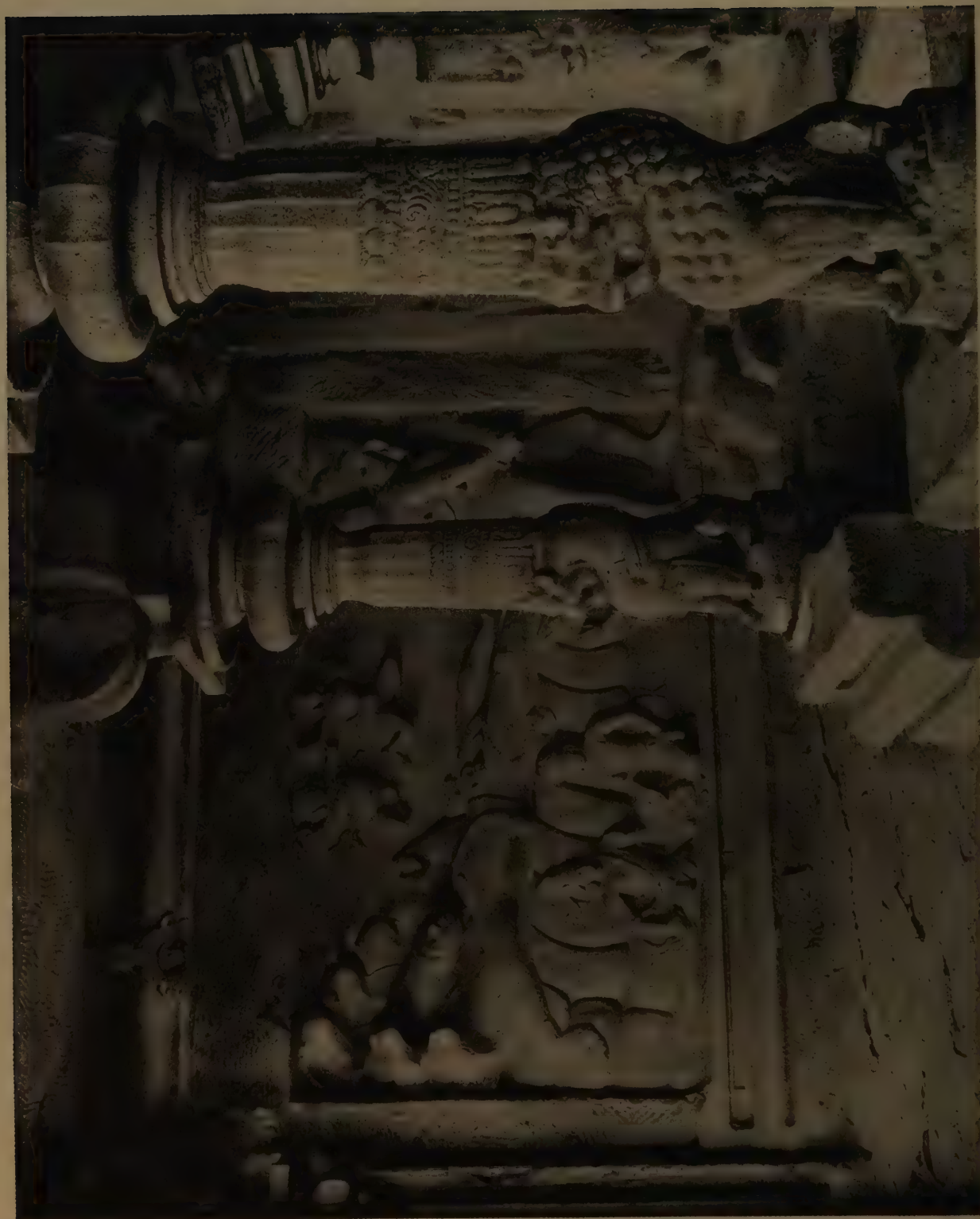
Mavalipuram. Felsrelief »Arjuna» Bussek.

Mavalipuram. Relief in Rock: "Arjuna's Penance"

Mavalipouram. Bas-reliefs sur un rocher: «La pénitence d'Ardjuna»

Mavalipuram. Rilievo nella rupe («La penitenza di Arjuna»)





Mavalipuram, Höhle der Durga. Vishnu,  
auf der Schlange ruhend

Mavalipuram. Cave of the Durga. Vishnu reclining  
on the Serpent

Mavalipuram. Grotte de Durga: Vishnou dormant  
sur le serpent

Mavalipuram. Grotta della Durga. Vishnu coricato  
sul serpente



Shiva and Parvati  
Siva e Parvati

Shiva und Parvati  
Siva et Parvati





Trivandrum. Teich und Haupttempel  
Trivandram. Bassin et temple principal

Trivandrum. Tank and Chief Temple  
Trivandrum. Stagno e tempio principale



Trivandrum. Der grosse Teich

Trivandram. Le grand bassin

Trivandrum. The Big Tank

Trivandrum. Il grande stagno





Fishermen on the Shore of Aleppo  
Pescatori sulla spiaggia di Aleppo

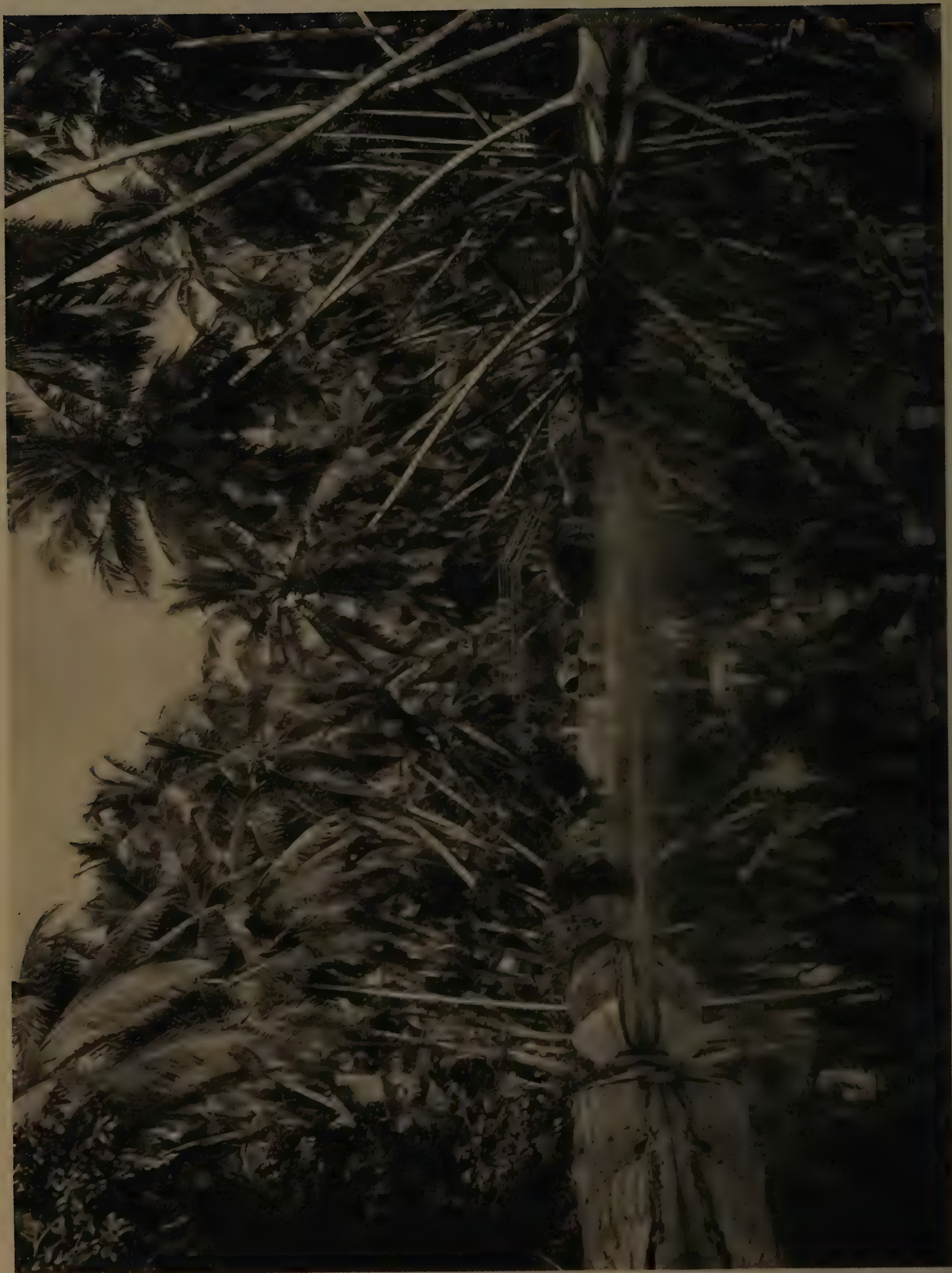
Fischer am Strand von Aleppo  
Pêcheurs sur la côte, à Alleppi



Malabarküste. Segelboot in den Strandseen  
Côte de Malabar. Voilier sur la lagune

Malabar Coast. Sailing-boat on the backwaters  
Costa di Malabar. Battello a vela sulle lagune





Malabar Coast. Coconut groves on the canals in the backwaters  
Costa di Malabar. Boschetto di cocchi su d'un canale delle lagune

Malabarküste. Kokoshaine an den Strandkanälen  
Côte de Malabar. Bois de cocotiers et canal





Malabar Coast. In the backwater canals  
Costa di Malabar. Nei canali delle lagune

Malabarküste. In den Strandkanälen  
Côte de Malabar. Canal





Malabar Coast. Village Houses under Coconut Palms  
 Costa di Malabar. Case rustiche sotto palme di cocco

Malabarküste. Dorfhäuser unter Kokospalmen  
 Côte de Malabar. Maisons d'un village sous des cocotiers

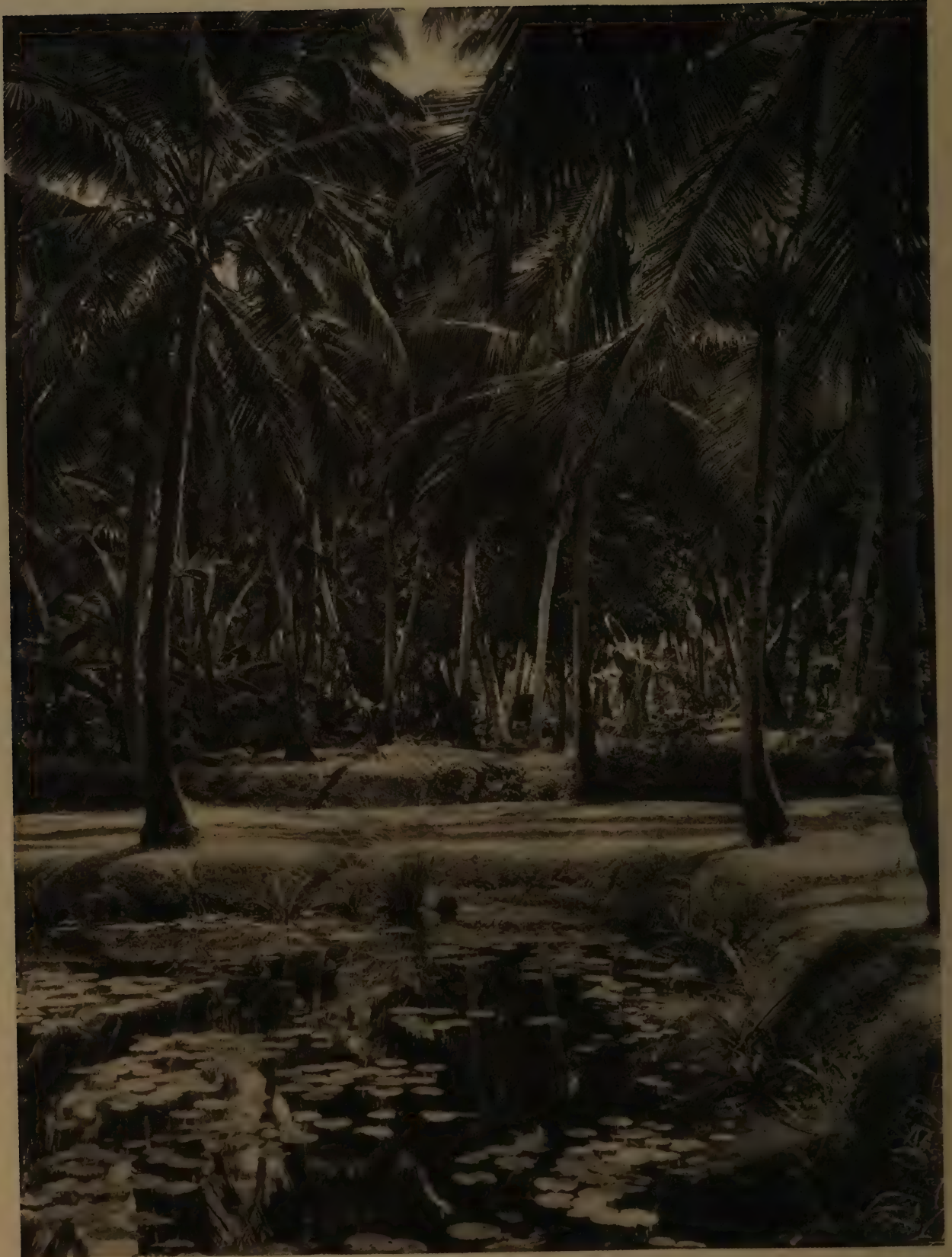




Aleppy. Christian Chapel  
Aleppi. Cappella eristiana

Aleppy. Christliche Kapelle  
Alleppi. Chapelle chrétienne





Kokoshain an der Malabarküste  
Bois de cocotiers sur la côte de Malabar

Coconut Grove on the Malabar Coast  
Boschetto di palme di cocco sulla costa di Malabar





Malabarküste. Nayar-Familie  
Côte de Malabar. Famille Nayar

Malabar Coast. Nayar Family  
Costa di Malabar. Famiglia Nayar





Malabarküste. Frachtschiff in den Strandseen  
Côte de Malabar. Bateau sur la lagune

Malabar Coast. Sailing-boat in the backwater  
Costa di Malabar. Barca da carico nelle lagune



Trichinopoly. Main Gate of the Great Temple

Trichur. Porta principale del Gran Tempio

Trichur. Haupttor des Grossen Tempels

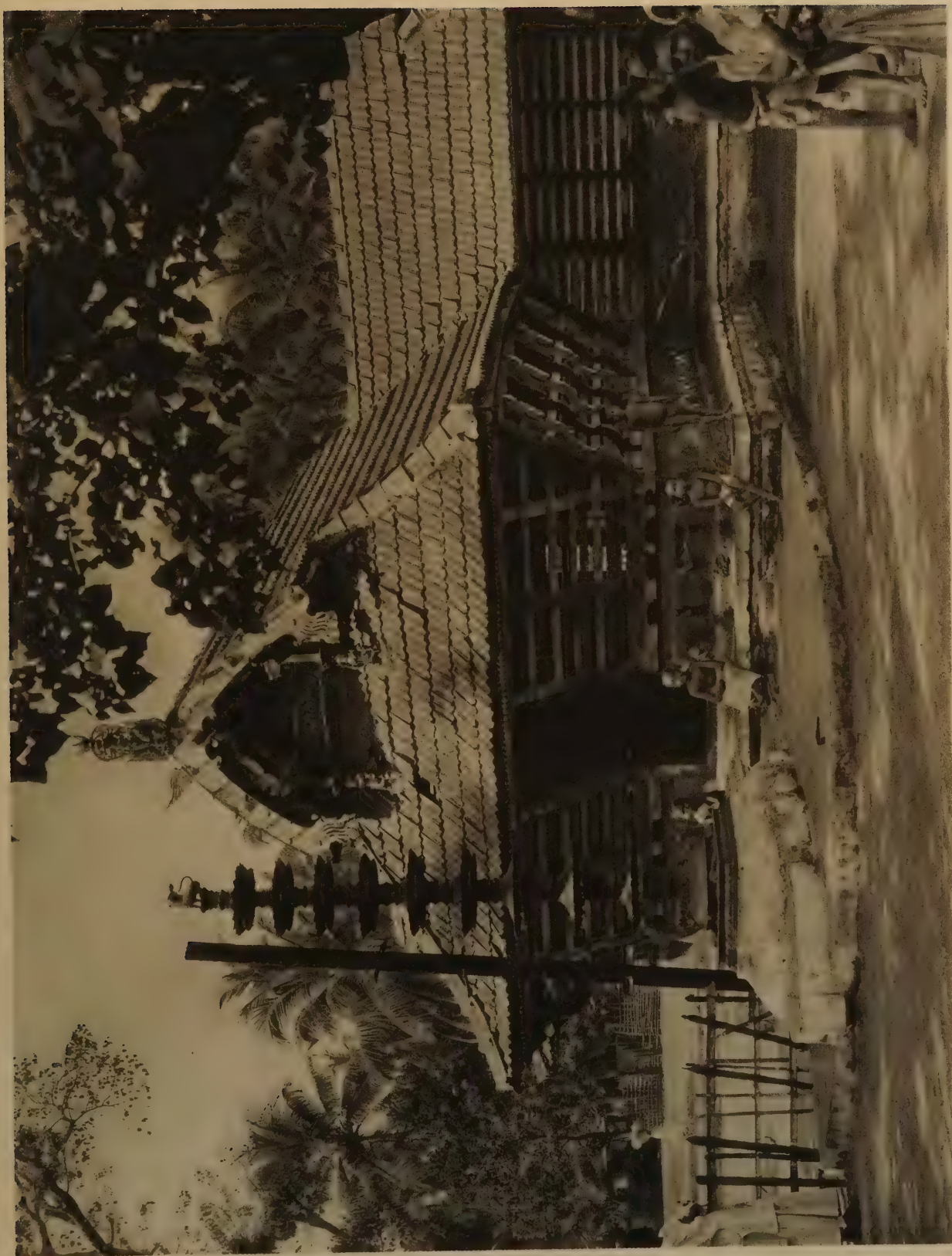
Trichur. Portail principal du grand temple





Fischerei am Strande von Cochín  
Pêcherie sur la côte, à Cochín

Fishing on the Cochín Coast  
Ordigni da pesca sulla costa di Cochín



Hindu Temple in Cochin  
Tempio indù a Cochín

Hindutempel in Cochin  
Temple hindou à Cochín





Cochin. Strasse im indischen Viertel  
Cochin, rue du quartier hindou

Cochin. Street in the Indian Quarter  
Cochin. Via nel quartiere indù



Cochin. Gasse mit Synagoge in der  
alten Judenstadt

Cochin; ruelle et synagogue dans la vieille  
ville juive

Cochin. Lane with Synagogue in the Old  
Jewish City

Cochin. Vicolo con sinagoga nel vecchio quartiere  
degli Ebrei





Tellicherry. Fischer mit Fischarmbrust  
Tellitcheri. Pêcheur avec son arbalète

Tellicherry. Fisher with fishing crossbow  
Tellicherry. Pescatore con balestra



An der Malabarküste bei Tellicherry  
Côte de Malabar à Tellitcheri

On the Malabar Coast near Tellicherry  
Sulla costa di Malabar presso Tellicherry





Dschungel mit Pfefferranken in den Westghats  
Poivriers dans la jungle des «Westghats»

Jungle with Pepper Tendrils in the Western Ghats  
Giungla con piante di pepe nei ghati occidentali





See im Dschungel der Westghats  
Lac dans la jungle des «Westghats»

Lake in the Western Ghats Jungle  
Lago nella giungla dei ghats occidentali





Dschungel in den Westghats. Karyota-Palme  
Jungle dans les «Westghats». Palmier Karyota

Jungle in the Western Ghats. Caryota Palm  
Giungla nei ghati occidentali. Palma karyota



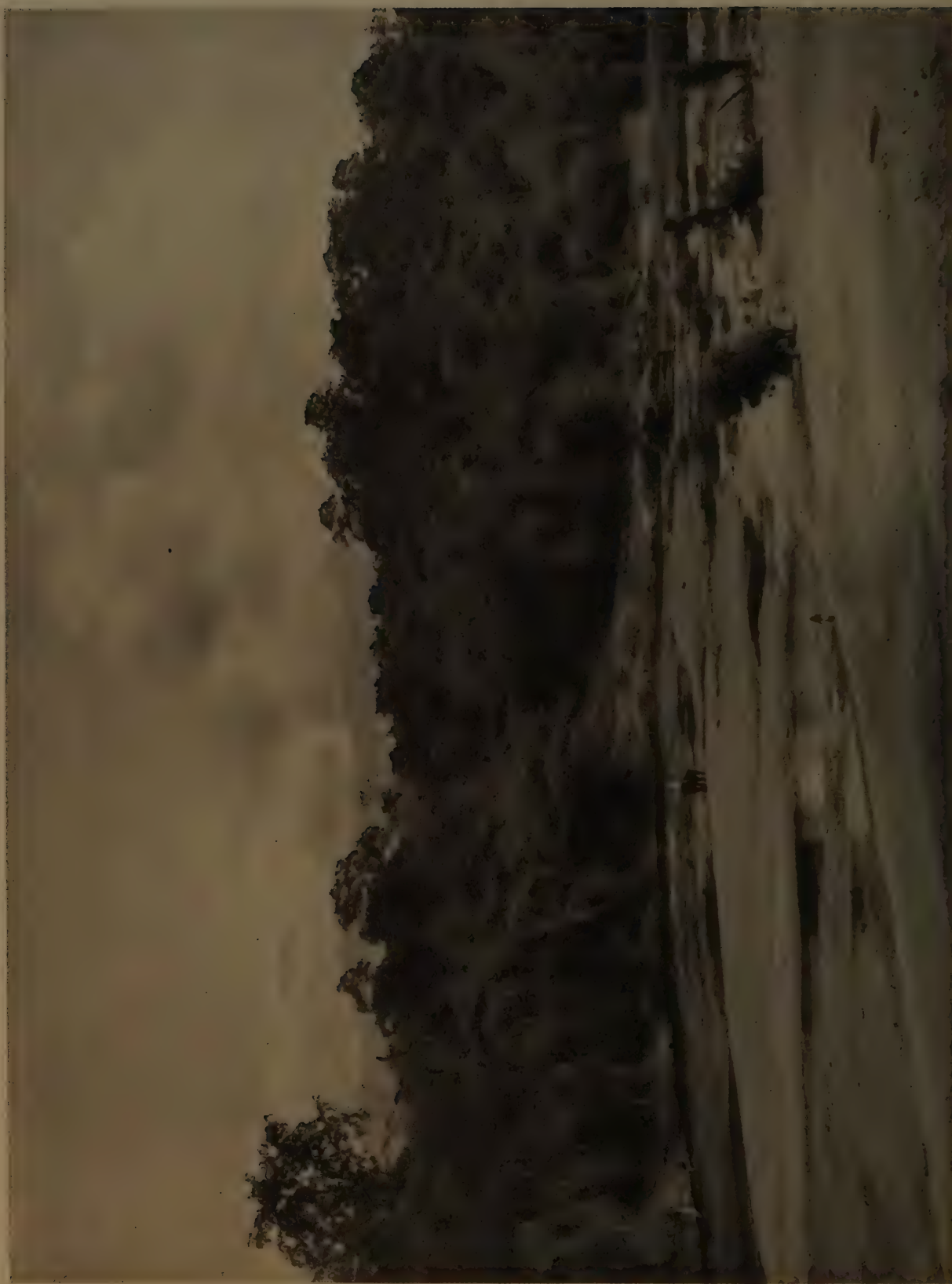
Kadu-Knabe im Dschungel bei Mysore

Jeune garçon Kadu, dans la jungle près de Mysore

Kadu Boy in the Jungle near Mysore

Piccolo Kadù nella giungla presso Mysore





Dechungle und Fluss am Fusse der Westghats  
Jungle et rivière au pied des «Westghats»

Jungle and River at the Foot of the Western Ghats  
Giungla e fiume ai piedi dei Ghati occidentali



Ein Kadu vor seiner Hütte im Dschungel bei Mysore  
Un Kadu devant sa hutte (jungle près de Mysore)

A Kadu before his Hut in the Jungle near Mysore  
Kadù davanti alla sua capanna nella giungla presso Mysore





Seringapatam. Heilliger Baum mit Schlangensteinen

Seringapatam. Arbre sacré avec pierres consacrées aux serpents

Seringapatam. Sacred Tree with Snake-stones

Seringapatam. Albero sacro e pietre dei serpenti



Seringapatam. Ala Masjid (Mosque)

Seringapatam. Ala Mascid (moschea)

Seringapatam. Ala Masjid (Moschee)

Seringapatam. Ala Masjid (Mosquée)





Mysore (Maison). Goldschmied bei der Arbeit

Mysore (Maison). Orfèvre au travail

Mysore. Goldsmith at work

Mysore. Orfèvre al lavoro



Haiderabad-Dekhan. Strasse mit Ochsenkarren  
Haiderabad (du Dekkan). Rue et char à bœufs

Hyderabad-Deccan. Street with Bullock-dray  
Haiderabad-Deccan. Via e carro tirato da buoi





Haiderabad-Dekhan. Früchteverkäuferin  
auf der Strasse

Haïdarabad. Marchande de fruits

Hyderabad-Deccan. Female Fruitseller  
in the Street

Haiderabad-Deccan. Fruttivendola



Bangalore. Hindu-Bettelmönch als Strassensänger

Bangalore. Hindu Mendicant Monk as Street Singer

Bangalore. Moine mendiant hindou

Bangalore. Monaco indù questuante che canta per le strade





Haiderabad-Dekhan. Blumenhändler beim  
Aufreihen einer Blumenkette

Haïdarabad. Fleuriste fabriquant  
une guirlande

Hyderabad-Deccan. Flower-seller putting together  
a garland

Haiderabad-Deccan. Fioraio che intreccia  
una ghirlanda



Haiderabad-Dekhan. Im Früchtebasar  
Haïdarabad. Les fruitiers du bazar

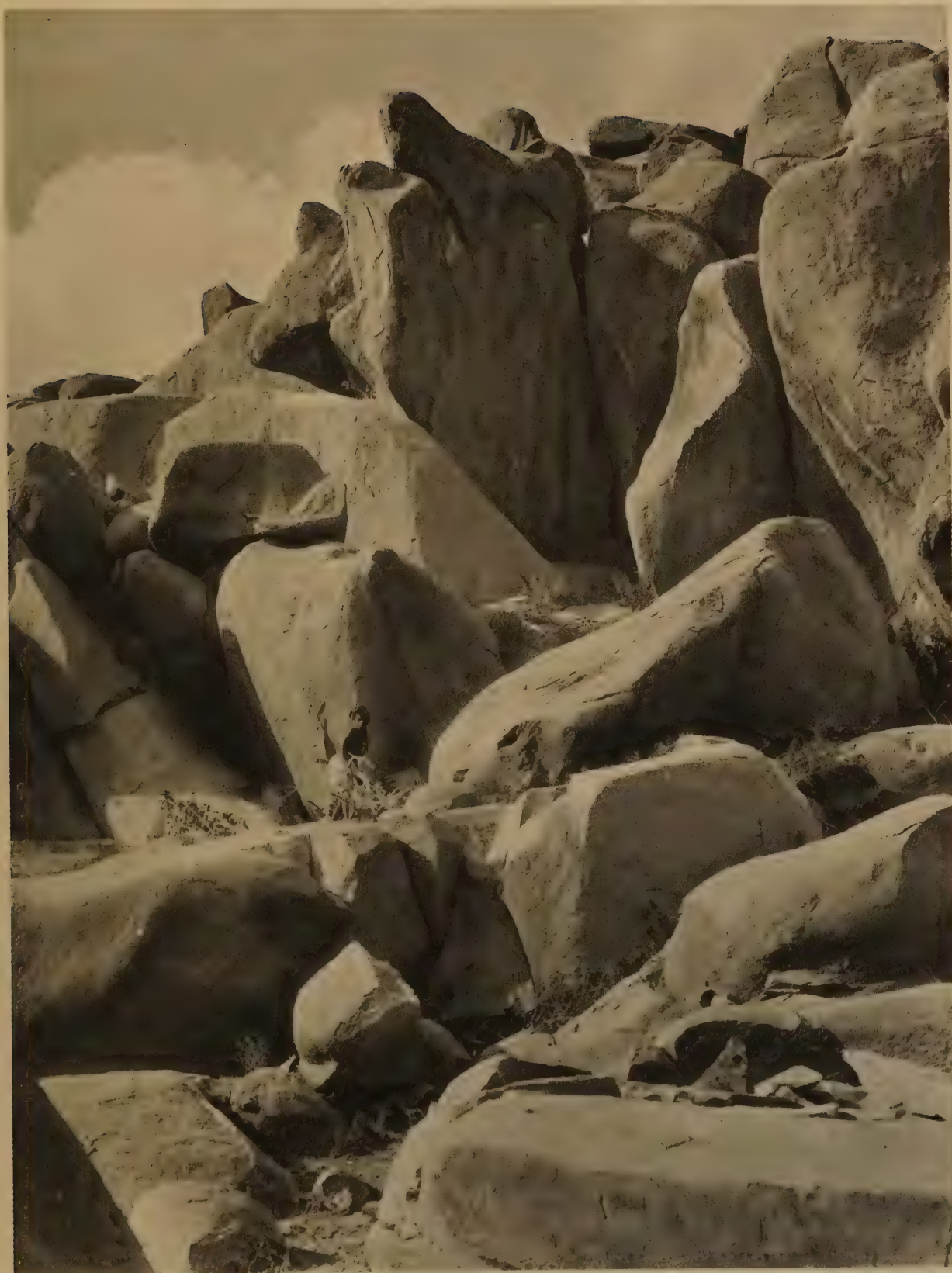
Hyderabad-Deccan. In the Fruit Bazaar  
Haiderabad-Deccan. Bazar di frutta





Haiderabad-Dekhan. Strasse mit dem Char Minar  
 Haiderabad. Rue et Tchar Minar

Hyderabad-Deccan. Street with the Char Minar  
 Haiderabad-Deccan. Via e Char Minar



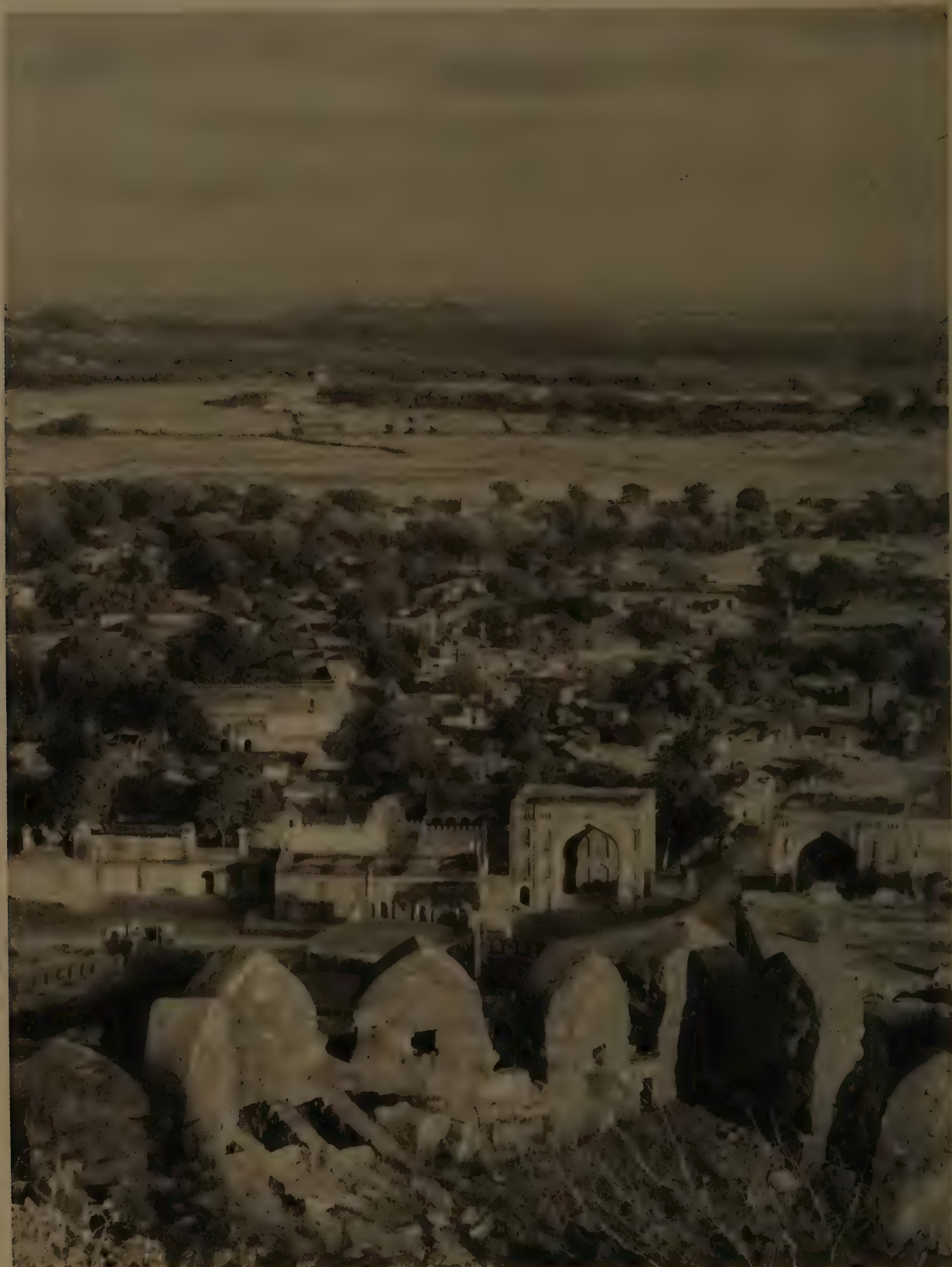
Granit-Blocklandschaft bei Haiderabad

Blocs de granit dans les environs de Haïdarabad

Granite Rocks near Hyderabad

Massi di granito presso Haiderabad





Ausblick vom Golkonda-Fort gegen Haiderabad

View from Golkonda Fort towards Hyderabad

Vue prise de la citadelle de Golconde, vers Haïdarabad

Vista dal fortino di Golconda verso Haiderabad



Königsgrab in Golkonda  
Mausolée royal à Golconde

Royal Tomb in Golconda  
Mausoleo reale a Golconda





Royal Tomb in Golconda  
Mausoleo reale a Golconda

Königsgrab in Golkonda  
Mausolée royal à Golconde



Bijapur. Tomb of Muhammad Adil Shah

Bijapur. Il Gol Gumbaz, tomba di Maometto Adil Scia

Bijapur. Gol Gumbaz, Grabmal des Mohammed Adil Shah

Bidjapour. Le Gol Gumbaz, tombeau de Mohammed Adil Shah





Bijapur. Ibrahim Rauza, Grabmal Ibrahims II.

Bidjapour. Ibrahim Raouza, tombeau d'Ibrahim II

Bijapur. Ibrahim Rauza. Tomb of Ibrahim II.

Bijapur. Ibrahim Rauza, tomba di Ibrahim II



Bijapur. Inneres der Jama Masjid (Grosse Moschee)  
 Bidjapour. Intérieur de la Djama Masjid (Grande Mosquée)

Bijapur. Interior of the Jama Masjid (Great Mosque)  
 Bijapur. Interno della Jama Mascid (grande moschea)





Bijapur. Die Stadt mit dem Gol Gumbaz im Hintergrund  
Bidjapour. La ville, avec le Gol Gumbaz à l'arrière-plan

Bijapur. The City with the Gol Gumbaz in the background  
Bijapur. Panorama della città col Gol Gumbaz nello sfondo



Bijapur. Jugglers  
Bijapur. Acrobati

Bijapur. Gaukler  
Bidjapour. Acrobates





Bijapur. Palastruine

Bidjapour. Ruines d'un palais

Bijapur. Ruined Palace

Bijapur. Ruleri di un palazzo



Bijapur. Die Zisterne Taj Baoli  
Bidjapour. Citerne de Tadj Baoli

Bijapur. The Taj Baoli cisterns  
Bijapur. La cisterna di Tai Baoli





Im Höhlentempel von Karli  
Temple souterrain de Karli

In the rock-hewn Temple of Karli  
Nel tempio delle grotte a Karli



Trimurti im Höhlentempel von Elephanta  
(Bombay)

Trimurti in the rock-hewn Temple  
of Elephanta (Bombay)

Trimurti à Eléphantia  
(Bombay)

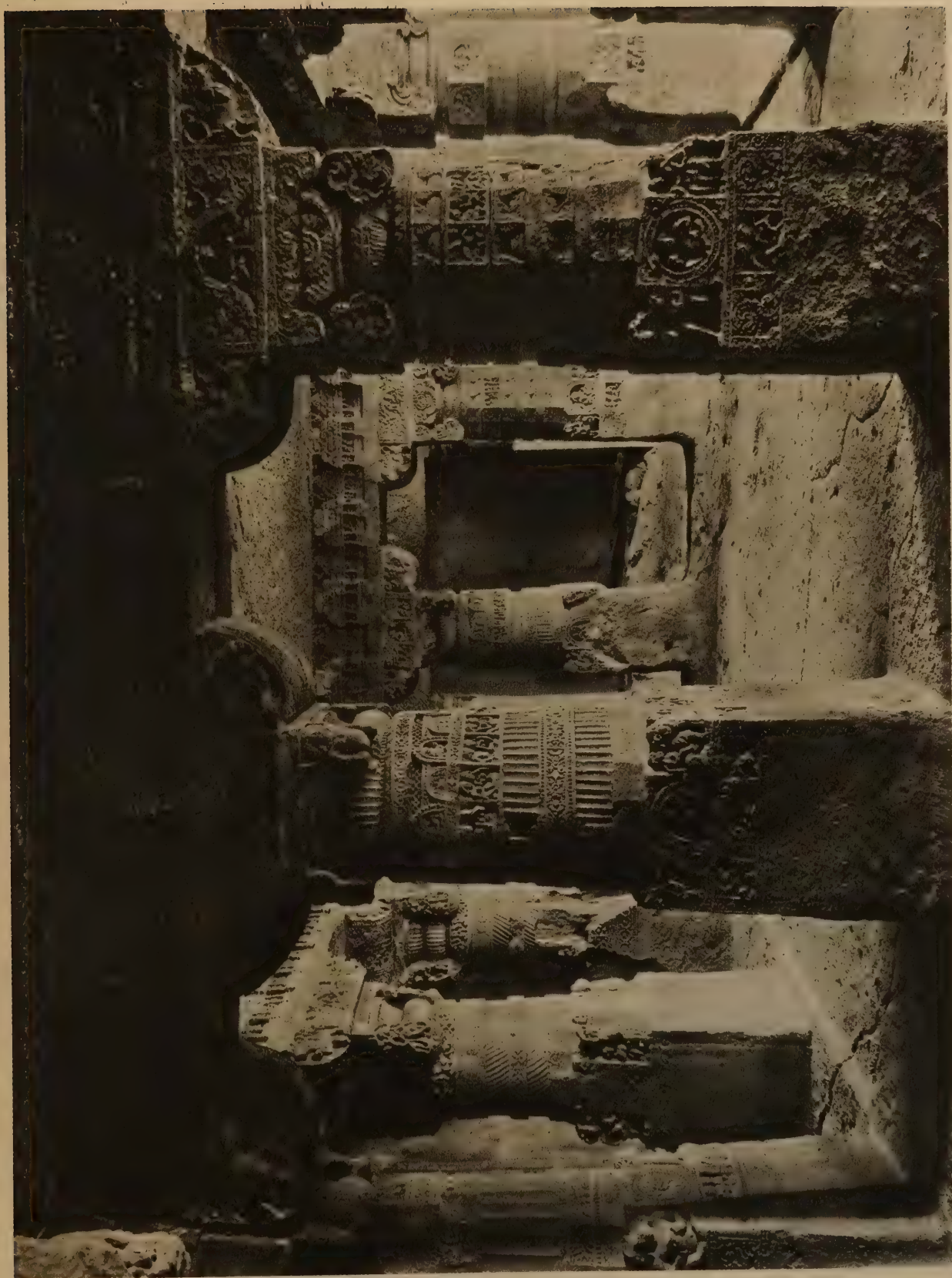
Trimurti (trinità) nel tempio delle grotte  
di Elephanta (Bombay)





Basalt-Stufenlandschaft bei Aurangabad  
Couches de basalte près d'Aurangabad

Basalt (Deccan Trap) near Aurangabad  
Rocce di basalto presso Aurangabad



Aurangabad. Hall of cave Nr. 3

Aurangabad. Atrio della grotta N. 3

Aurangabad. Halle der Höhle Nr. 3

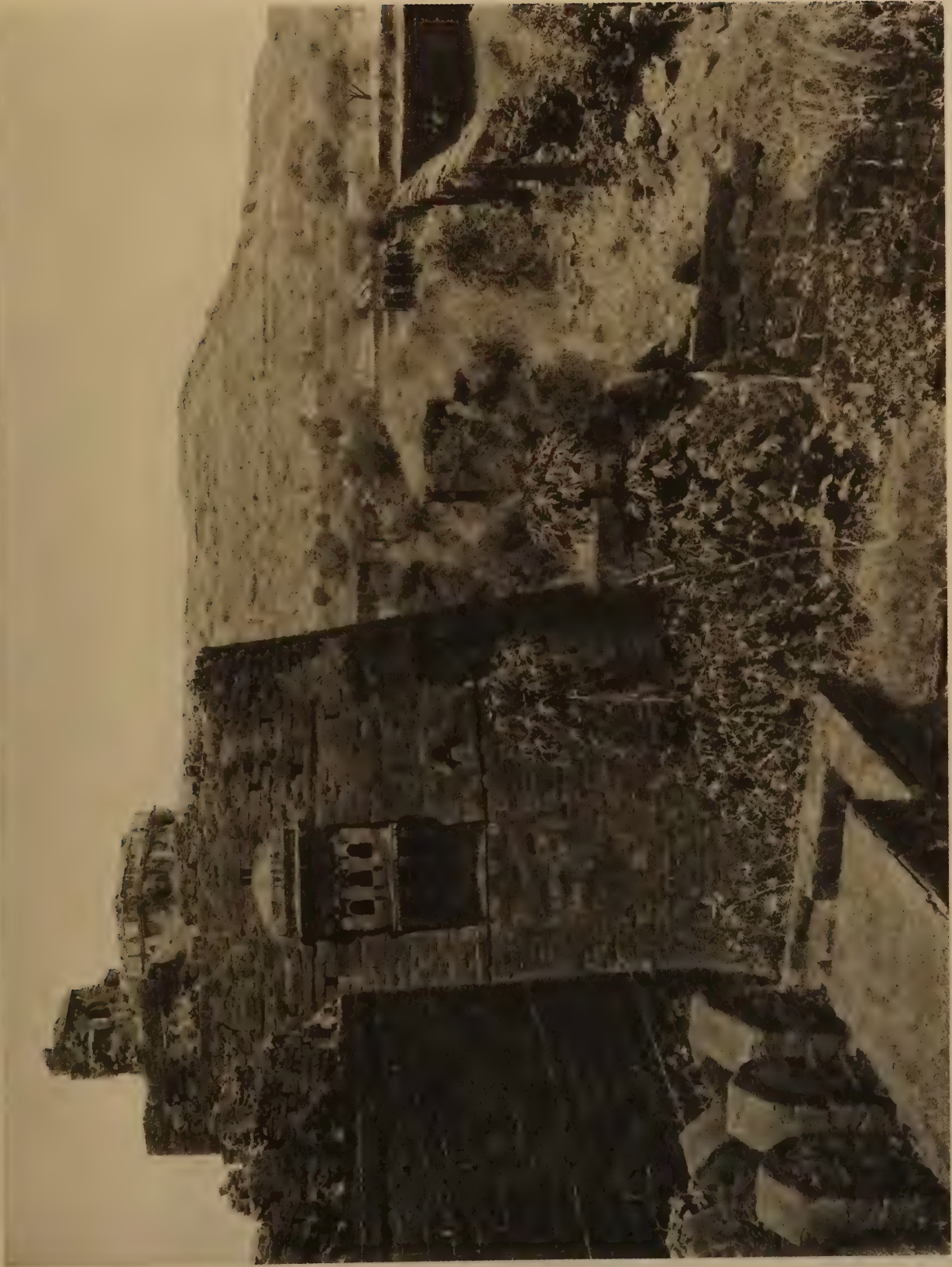
Aurangabad; la troisième grotte





Aurangabad. Grabmal von Rabia Daurani  
Aurangabad. Mausolée de Rabi'a Durani

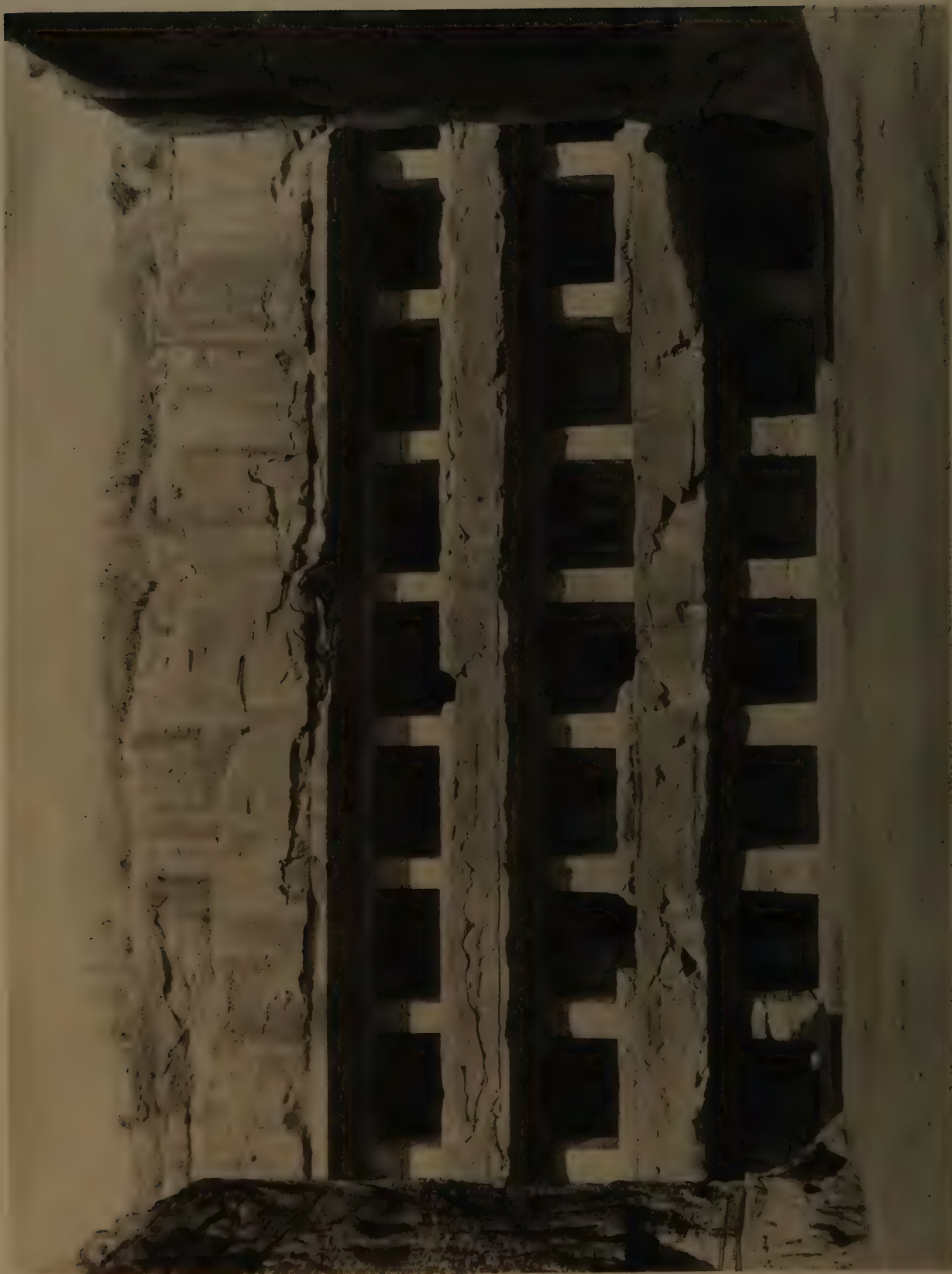
Aurangabad. Tomb of the Rabia Daurani  
Aurangabad. Mausoleo di Rabia Daurani



Daulatabad-Fort  
Fort de Daulatabad

Daulatabad Fort  
Forte di Daulatabad





Ellora. Höhle Nr. 11 (buddhistisch)

Ellora. Grotte No. 11 (époque bouddhique)

Ellora. Buddhist Cave Nr. 11

Ellora. Grotta N. 11 (buddista)



Ellora. Buddha-Statuen in der Höhle Nr. 12

Ellora. Statues de Bouddha dans la grotte No. 12

Ellora. Buddha Statues in Cave Nr. 12

Ellora. Statue di Buddha nella grotta N. 12





Ellora, Höhle Nr. 10. Buddha-Kapelle  
Ellora. 10<sup>e</sup> grotte. Chapelle de Bouddha

Ellora. Grotto Nr. 10. Buddha Chapel  
Ellora. Grotta N. 10. Cappella di Budda



Ellora, Höhle Nr. 15 (hinduistisch). Halle mit dem Stier Nandi  
 Ellora. 15<sup>e</sup> grotte (hindouïste). Salle avec le taureau Nandi

Ellora. Cave Nr. 15 (Hindu). Hall with the Bull Nandi  
 Ellora. Grotta N. 15 (indù). Atrio col toro Nandi

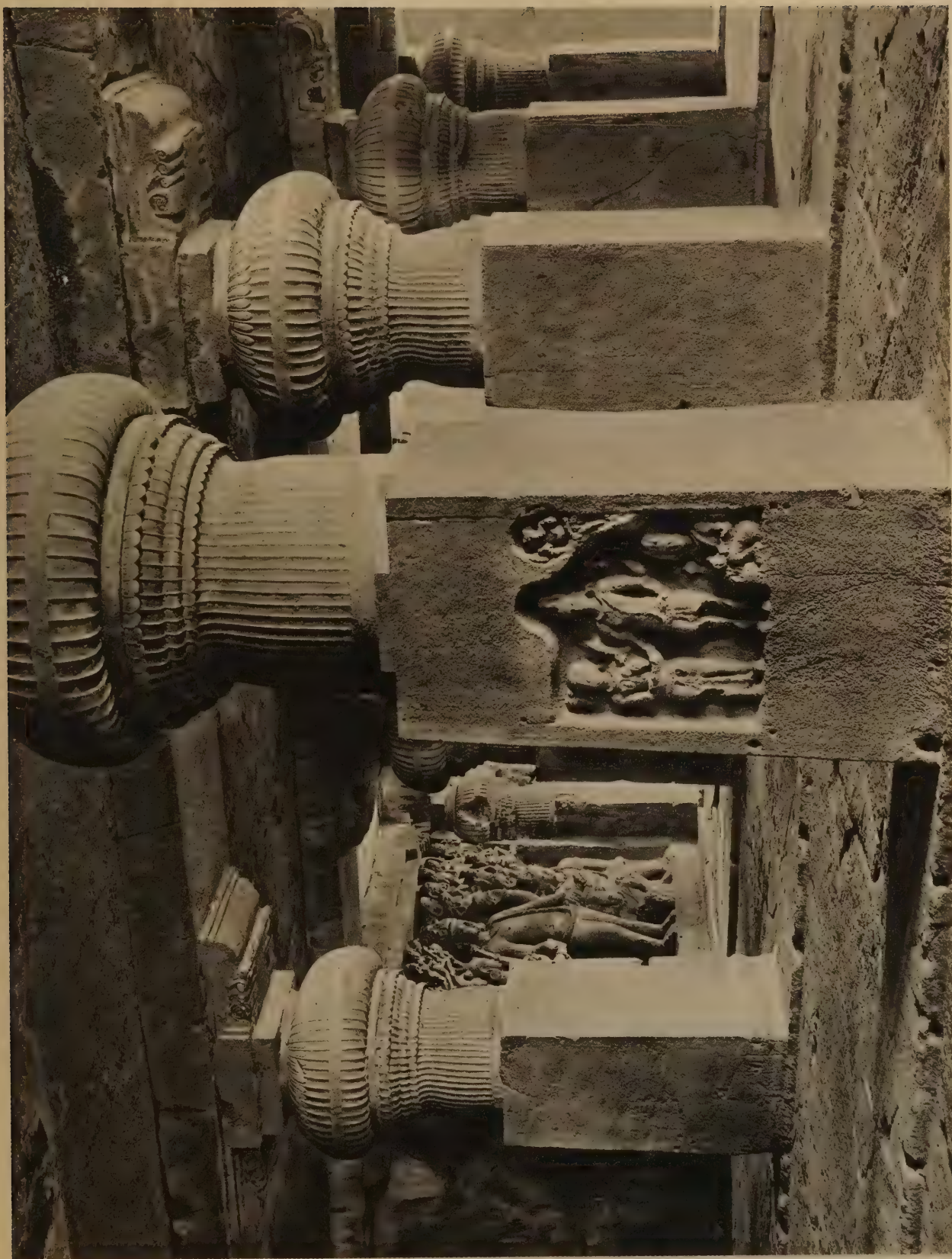




Ellora. Statue der Indrani in der Jain-Höhle Indra Sabha  
 Ellora. Statue d'Indrani dans la grotte d'jaina d'Indra-Sabha

Ellora. Statue of the Indrani in the Jain Cave Indra Sabha  
 Ellora. Statua di Indrani nella grotta di Giaino Indra Sabha





Ellora, Höhle Nr. 29, Sitas Nani

Ellora, Grotte No. 29, Sitas Nani

Ellora, Grotto Nr. 29, Sitas Nani

Ellora, Grotta N. 29, Sitas Nani





Ellora. Kailasa - Tempel

Ellora. Le Kailas

Ellora. Kailasa Temple

Ellora. Tempio di Kailasa



Ellora. Nebenschreine im Kailasa-Tempel  
Ellora. Sanctuaires latéraux du Kaïlas

Ellora. Secondary Shrine in the Kailasa Temple  
Ellora. Cappellette laterali nel tempio di Kailasa





Ellora, Kailasa-Tempel. Sockel des Haupttempels  
 Ellora. Le Kailas; socle du temple principal

Ellora, Kailasa Temple. Pedestal of the Chief Temple  
 Ellora, Tempio di Kailasa. Basamento del Gran Tempio





Ellora, Kailasa-Tempel. Reliefs der äusseren Galerie  
 Ellora. Le Kailas. Bas-reliefs de la galerie externe

Ellora. Kailasa Temple. Reliefs of the Outer Gallery  
 Ellora. Tempio di Kailasa. Rilievi nella galleria esterna





Hochfläche des Bombay-Dekhan bei Nasik

Plateau de Dekkan de Bombay, près de Nasik

Plateau of Bombay-Deccan near Nasik

Altipiano del Deccan di Bombay presso Nasik



Nasik. Badestellen am heiligen Fluss Godaveri

Nasik. Fidèles se baignant dans le fleuve sacré du Godaveri

Nashik. Bathing Places on the Sacred Godaveri River

Nasik. Nel fiume sacro di Godaveri





Felshöhle bei Nasik

Grotte dans les environs de Nasik

Cave in Nasik

Grotta nel masso presso Nasik



Ajanta, Höhle Nr. 1. Mittelschrein  
mit Buddha-Statue

Ajanta. Cave Nr. 1. Central Shrine with  
Buddha Statue

Adjanta, Grotte No. 1. Niche centrale et statue  
de Bouddha

Ajanta. Grotta N. 1. Cappella centrale  
con la statua di Budda





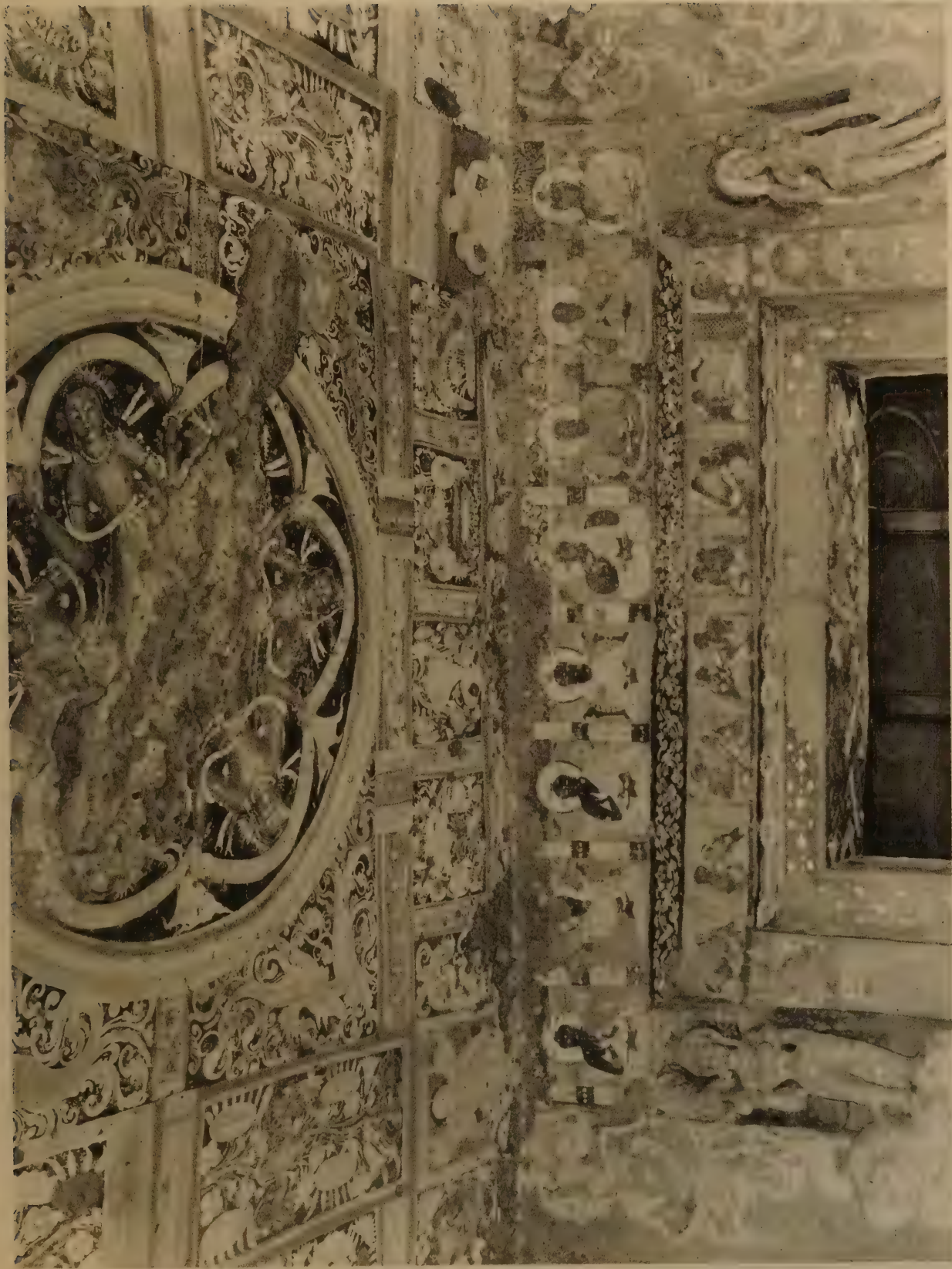
Ajanta. Cave Nr. 17. Frescoes in the Portico

Ajanta. Grotta N. 17. Dipinti murali nell' atrio

Ajanta, Höhle Nr. 17. Wandmalereien in der Vorhalle

Adjanta, grotte No. 17. Peintures murales du parvis





Ajanta. Höhle Nr. 17. Malereien über dem Eingang  
 Ajanta, grotte No. 17. Peintures murales au-dessus de l'entrée

Ajanta. Cave Nr. 17. Paintings over the Entrance  
 Ajanta. Grotta N. 17. Dipinti sopra l'ingresso





Ajanta, Inneres der Höhle Nr. 19. Dagoba  
mit Buddha-Statue

Adjanta, Intérieur de la grotte No. 19  
avec statue de Bouddha

Ajanta. Interior of Cave Nr. 19. Dagoba with  
Buddha Statue

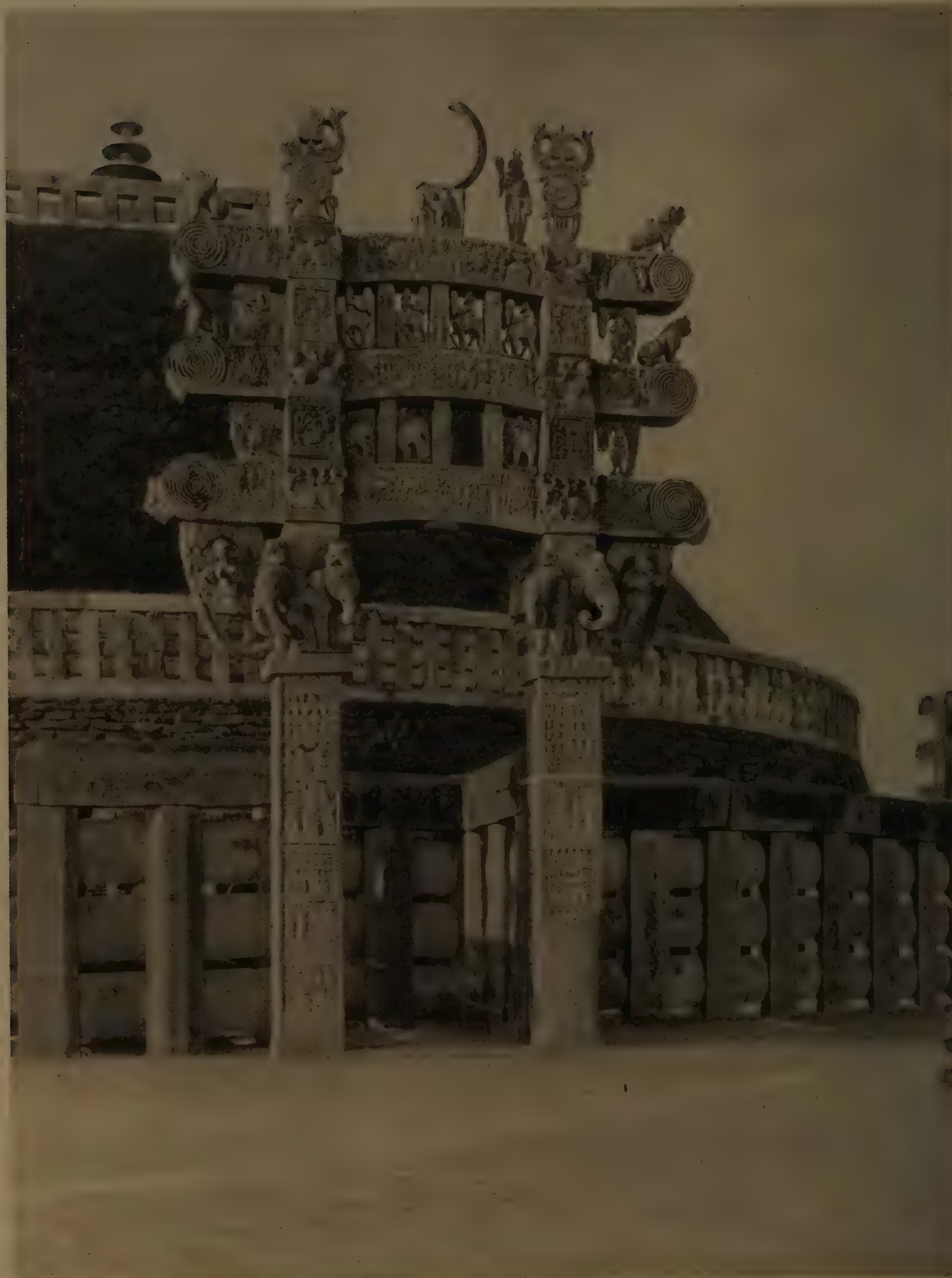
Ajanta. Interno della grotta N. 19.  
Dagoba con la statua di Budda



Ajanta. Fassade der Höhle Nr. 26  
 Adjanta, façade de la grotte No. 26

Ajanta. Façade of Cave Nr. 26  
 Ajanta. Facciata della grotta N. 26





Sanchi. Nordtor der Grossen Stupa

Santchi. Porche septentrional de la grande stoupa

Sanchi. North Gate of the Great Stupa

Sanchi. Porta settentrionale della grande Stupa



Sanchi. Pfeiler des Osttors am Grossen Stupa

Sanchi. La grande stoupa;  
piliers du porche oriental

Sanchi. Pillars of the East Gate on the Great Stupa

Sanchi. La grande Stupa.  
Pilastri della porta orientale





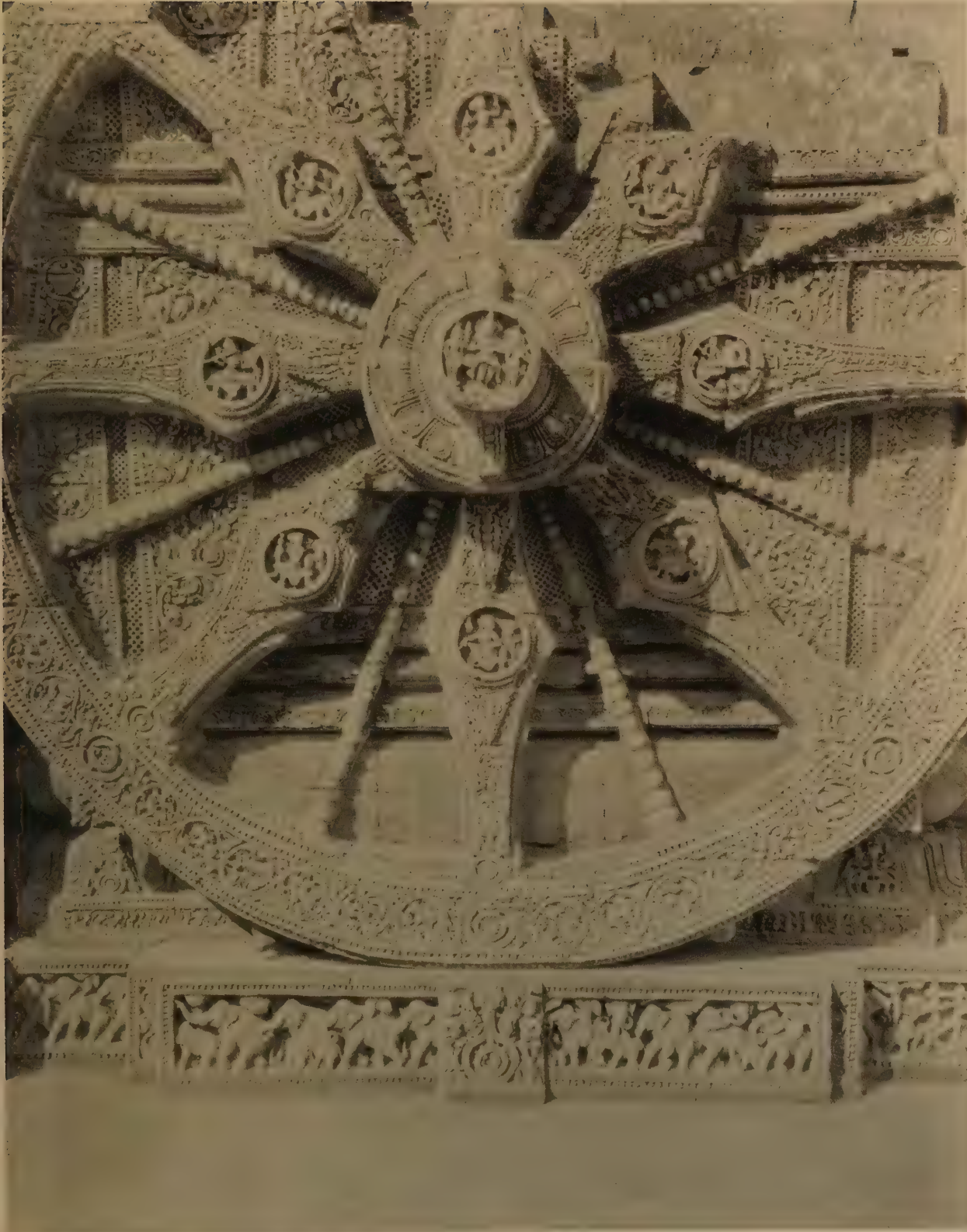
Konarak. Die Schwarze Pagode, Tempel des Sonnengottes.

Konarak. La Pagode Noire (temple du soleil)

Konarak. The Black Pagoda. Temple of the Sun God

Konarak. La Pagoda nera, tempio del Dio del Sole





Konarak. Skulpturen an der Schwarzen Pagode,  
ein Rad des Sonnenwagens darstellend

Konarak. Sculptures on the Black Pagoda  
representing a Wheel of the Sun Chariot

Konarak. Sculptures de la Pagode Noire:  
une des roues du char solaire

Konarak. Sculture della grande pagoda.  
Ruota del carro del Sole





Puri. Ein Sadhu und zwei Brahmanen  
Pouri. Un sadhou et deux brahmanes

Puri. A Sadhu and two Brahmins  
Puri. Un Sadhù e due Bramini



Puri. Ein Brahmane aus Orissa  
Pouri. Un brahmane d'Orissa

Puri. A Brahmin from Orissa  
Puri. Bramino di Orissa





Puri. Jagannath-Tempel

Pouri. Temple de Jagannath

Puri. Juggernaut Temple

Puri. Tempio di Jagannath



Puri. Street with Shops before the Temple  
Puri. Via e banchi davanti al tempio

Puri. Strasse mit Verkaufsbuden vor dem Tempel  
Pouri. Rue et baraques devant le temple

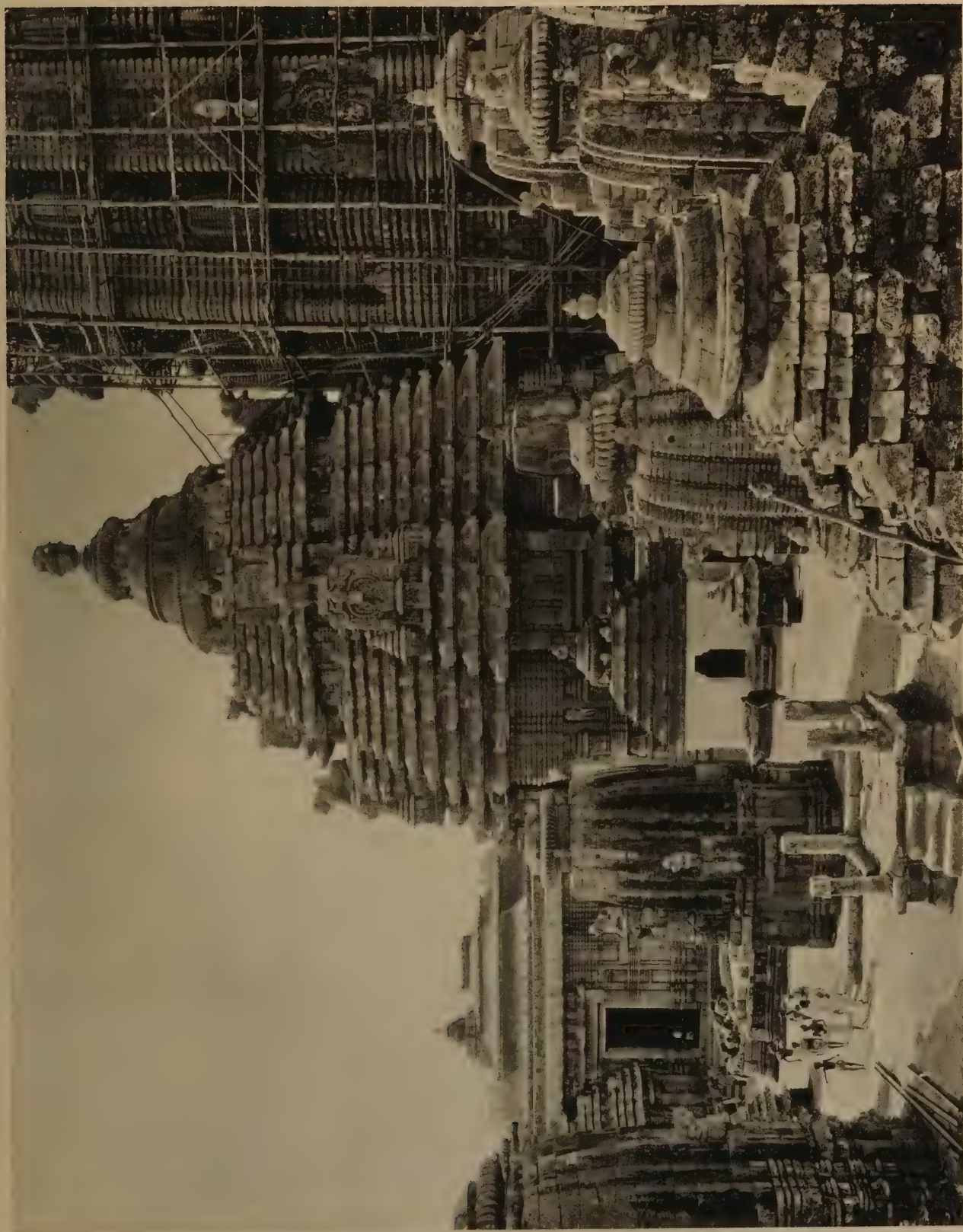




Bhubaneshvar. Haus eines Brahmanen, für die Neujahrszeit bemalt  
 Bhubaneshvar. Maison d'un brahmane peinte pour le jour de l'an

Bhubaneshvar. House of a Brahmin painted for the New Year  
 Bhubaneshvar. Casa di un bramino dipinta per il Capodanno





Bhubaneshvar. Der Grosse Lingaraja-Tempel  
Bhubaneshvar. Le grand temple de Lingaradja

Bhubaneshvar. The Great Lingaraja Temple  
Bhubaneshvar. Il Gran Tempio di Lingaraja





Bhubaneshvar. Mukteshvara-Tempel  
Bhubaneshvar. Temple de Mukteshvara

Bhubaneshvar. Mukteshvara Temple  
Bhubaneshvar. Tempio di Mukteshvara



Bhubaneshtar. Raja Rani-Tempel  
Bhubaneshtar. Temple de Radja Rani

Bhubaneshtar. Raja Rani Temple  
Bhubaneshtar. Tempio di Raja Rani





Bhubaneshvar. Ein Sadhu (Hindu-Eremit)  
vor seiner Klause

Bhubaneshvar. A Sadhu (Hindu Hermit) in front  
of his Cell

Bhubaneshvar. Un sadhou (ermite hindou)  
devant sa cellule

Bhubaneshvar. Sadhù (eremita indù)  
davanti alla sua cella



Bhubanesvar. Mädchen auf dem Weg zur Schule

Bhubanesvar. Fillettes allant à l'école

Bhubanesvar. Girls on the way to School

Bhubanesvar. Bambine che vanno a scuola





Der Tempel Dakshineshvara bei Kalkutta  
Le temple de Dakshineshvara, près de Calcutta

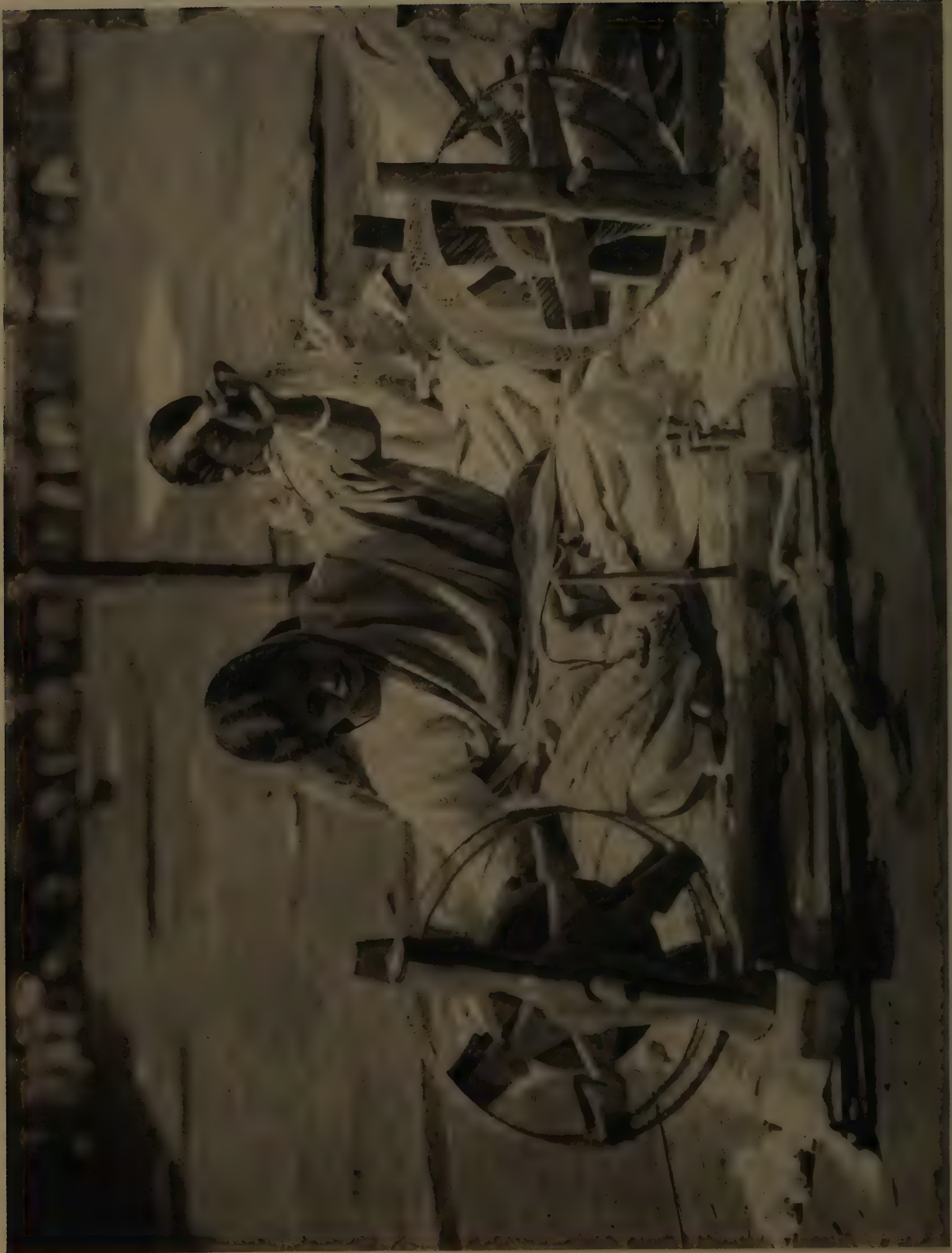
The Dakshineshvara Temple near Calcutta  
Tempio di Dakshineshvara presso Calcutta



Bengalidorf. Surul bei Bolpur  
Village bengali

Bengalese Village. Surul near Bolpur  
Villaggio bengalese. Surul presso Bolpur





Frau aus Bengalen am Spinnrad  
Femme du Bengale à son rouet

Bengalese Woman at the Spinning-wheel  
Donna bengalese che fila



Lady with Musical Instrument in Bengal  
Donna con strumento di musica (Bengala)

Frau mit Musikinstrument in Bengalen  
Femme jouant de la musique (Bengale)





Kalkutta. Teich und Hinduschreine beim Kalighat-Tempel

Calcutta. Bassin et chapelles hindouïstes près du temple de Kalighat

Calcutta. Tank and Hindu Shrines near the Kalighat Temple

Calcutta. Stagno con cappelle indù presso il tempio di Kalighat



Am Ufer des Brahmaputra  
Au bord du Brahmapoutra

On the Banks of the Brahmaputra  
Sulle rive del Brahmaputra





Hindutempel in Gauhati  
Temple hindou à Gauhati

Hindu Temple in Gauhati  
Tempio indù a Gauhati



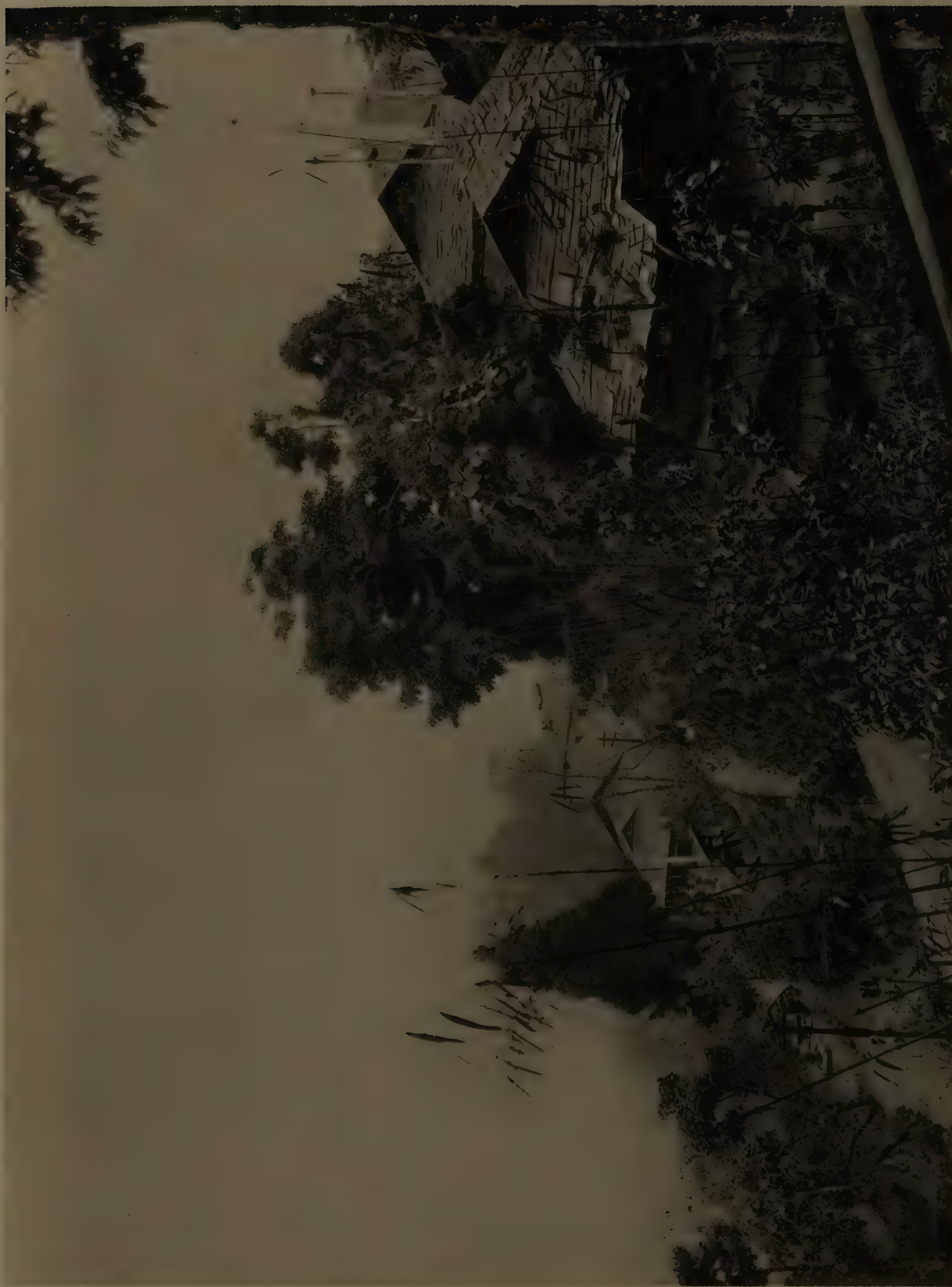
Gauhati. Badestelle und Tempelpforte am Brahmaputra

Gauhati. Escalier pour les bains et portail d'un temple au bord du Brahmapoutra

Gauhati. Bathing-place and Temple Poreh on the Brahmaputra

Gauhati. Bagno e porta del tempio sul Brahmaputra





Darjiling. Häuser im Nebel

Darjiling. Maisons dans le brouillard

Darjeeling. Houses in the Fog

Darjiling. Capanne nella nebbia



Darjeeling. Lepcha Girl at the Market

Darjiling. Fanciulla lepcha al mercato

Darjiling. Lepcha-Mädchen auf dem Markt

Darjiling. Jeune Lepcha au marché





Markt in Darjiling  
Le marché à Darjiling

Market in Darjeeling  
Mercato di Darjiling



Teeplantagen bei Darjiling  
Plantages de thé près de Darjiling

Tea Plantations near Darjeeling  
Piantagioni di tè presso Darjiling





Stupa bei Darjiling  
Stoupa près de Darjiling

Stupa near Darjeeling  
Stupa presso Darjiling



Berge bei Darjiling  
Montagnes près de Darjiling

Mountains near Darjeeling  
Montagne presso Darjiling





Lamas am Eingang des Ghum-Klosters  
bei Darjiling

Lamas devant l'entrée du cloître Ghum,  
près de Darjiling

Lamas at the Entrance of the Ghoom Monastery  
near Darjeeling

Lama all'ingresso del chiostro di Ghum  
presso Darjiling



Ein Lama im Ghum-Kloster  
Un Lama dans le cloître Ghum

A Lama in the Ghoom Monastery  
Lama nel chiostro di Ghum





Darjiling. Junger tibetanischer Mönch  
mit Gebetmühlen

Darjiling. Jeune moine tibétain et moulins  
à prières

Darjeeling. Young Thibetan Monk  
with Prayer-Mill

Darjiling. Giovine monaco tibetano con molini  
da preghiera



Darjiling. Junge Tibetannerin  
Darjiling. Jeune Tibétaine

Darjeeling. Young Thibetan Woman  
Darjiling. Giovane tibetana





Armer Bauer vor seiner Hütte in Patna  
Paysan pauvre devant sa case, à Patna

Poor Farmer before his Hut in Patna  
Contadino indigente davanti alla sua capanna a Patna



Patna. Knabe bei einem Hindualtar

Patna. Jeune garçon près d'un autel hindouïste

Patna. Boy near a Hindu Altar

Patna. Ragazzo presso un altare indù





Der grosse Buddha-Tempel in Buddha-Gaya  
Le grand temple de Bouddha à Bouddha-Gaya

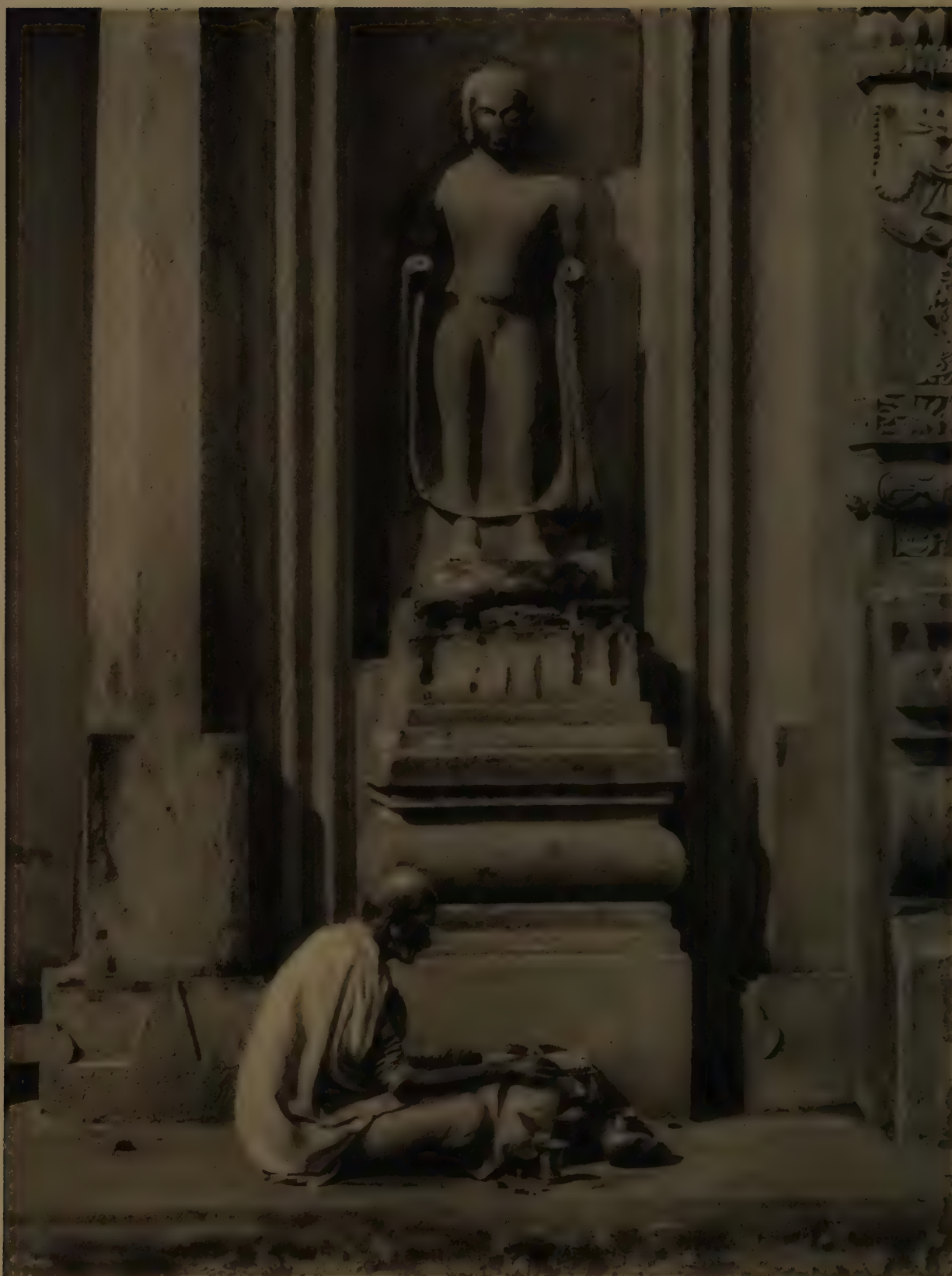
The great Buddha Temple in Buddha-Gaya  
Il gran Tempio di Budda a Budda-Gaya



Buddha-Gaya. Eingang zum Buddha-Tempel  
Bouddha-Gaya. Entrée du temple de Bouddha

Buddha-Gaya. Entrance to the Buddha Temple  
Budda-Gaya. Ingresso al tempio di Budda





Buddha-Gaya. Pilger vor einer Buddha-Statue,  
in den heiligen Schriften lesend

Bouddha-Gaya. Pèlerin lisant des textes sacrés  
devant une statue de Bouddha

Buddha-Gaya. Pilgrims before a Buddha Statue  
reading the Sacred Writings

Buddha-Gaya. "Pellegrino davanti a una statua  
di Budda in atto di leggere le sacre scritture



Buddha-Gaya. Pfeiler des alten Zauns  
und Garten beim Buddha-Tempel

Bouddha-Gaya. Piliers de l'ancienne enceinte et  
jardin près du temple de Bouddha

Buddha-Gaya. Pillars of the old Enclosure and  
Garden near the Buddha Temple

Budda-Gaya. Pilastrì dell'antico recinto e giardino  
presso il tempio di Budda





Auf der Strasse zwischen Gaya und Buddha-Gaya  
Route entre Gaya et Bouddha-Gaya

On the Road between Gaya and Buddha-Gaya  
In cammino fra Gaya e Buddha-Gaya





Sasaram. Sher Shah's Tomb

Sasaram. Mausoleo di Sher Scià

Sasaram. Sher Shah's Grab

Sasaram. Mausolée de Sher Shah





Benares. Ufer des Ganges mit der Moschee Aurangzeb's  
Bénarès. Le Gange et la mosquée d'Aurangzeb

Benares. Bank of the Ganges with Aurangzeb Mosque  
Benares. Riva del Gange con la moschea di Aurangzeb



Benares. Ghats (Bathing-places) and Palaces on the Ganges

Benares. Ghati (gradini per le abluzioni e palazzi  
sulla riva del Gange)

Benares. Ghats (Badeplätze) und Paläste am Ganges

Bénarès. Ghats (porches pour les ablutions)  
et palais au bord du Gange





Benares. Ruhende Sadhus  
Bénarès. Sadhous au repos

Benares. Sadhus taking a rest  
Benares. Sadhù in riposo



Benares. Pilger am Ghat

Bénarès. Pèlerins sur les «ghats»

Benares. Pilgrims at the Ghat

Benares. Pellegrini sul Ghat





Benares. Leichenverbrennungen am Pari Jalsai Ghat

Bénarès. Incinérations sur le «ghat» de Pari Djalsai

Benares. Cremations at the Pari Salsai Ghat

Benares. Cremazione sul Ghat di Pari Djalsai



Benares. Ghats am Ganges

Bénarès. Ghats au bord du Gange

Benares. Ghats on the Ganges

Benares. Ghati sulla riva del Gange





Benares. Betende Pilger am Ganges

Bénarès. Pèlerins en prière au bord du Gange

Benares. Praying Pilgrims on the Ganges

Benares. Pellegrini oranti sulla riva del Gange



Ein Sadhu  
Un sadhou

A Sadhu  
Un Sadhù





Sarnath. Ruinen des Klosters und Dhamekh Stupa  
Sarnath. Ruines du cloître et stoupa de Dhamekh

Sarnath. Ruins of the Monastery and Dhamekh Stupa  
Sarnath. Rovine del chiostro e Stupa di Dhamekh



Sarnath. Löwenkapitäl einer vom Kaiser Ashoka  
errichteten Säule

Sarnath. Lion Capitals on a Pillar erected by the  
Emperor Ashoka

Sarnath. Chapiteau d'une colonne érigée par  
l'empereur Ashoka

Sarnath. Capitello di una colonna  
eretta dall'imperatore Ashoka





Allahabad. Segnender Bettelmönch an einer Wallfahrt

Allahabad. Mendicant Monk blessing a Pilgrimage

Allahabad. Moine mendiant bénissant  
des pèlerins

Allahabad. Monaco questuante nell'atto di benedire  
un pellegrino



Allahabad. An den Mauern des Forts  
zur Zeit einer Wallfahrt

Allahabad. On the Walls of the Fortress at the time  
of a Pilgrimage

Allahabad. Les murs de la forteresse à l'époque  
d'un pèlerinage

Allahabad. Davanti alle mura di un forte durante  
un pellegrinaggio





Lucknow. Ruine im Fort

Luknow. Ruine dans la citadelle

Lucknow. Ruins in the Fort

Lucknow. Ruderì nell' interno del forte



Lucknow. The Great Imambara Mosque  
Lucknow. La grande moschea dell'Imambara

Lucknow. Grosse Imambara-Moschee  
Lucknow. La grande mosquée Imambara





Barwa Sagar (Bundelkand). Männer beim Spiel

Barwa Sagar (Bundelkhand). Hommes en train de jouer

Barwa Sagar (Bundelkand). Men at Play

Barwa Sagar (Bundelkand). Uomini al giuoco



In a Village in Bundelkand  
In un villaggio del Bundelkand

In einem Dorf in Bundelkand  
Dans un village du Boundelkhand





Khajuraho. Kandarya-(Shiva-)Tempel  
Khadjouruho. Temple de Kandarya (Siva)

Khajuraho. Kandarya (Shiva) Temple  
Khajuralo. Tempio di Kandarya (Siva)





Khajuraho. Schrein des Tempels von Surya.  
Khadjouruho. Sanctuaire du temple de Sourya

Khajuraho. Shrine of the Surya Temple  
Khajuraho. Santuario del tempio di Surya





Khajuraho. Seitenpavillons an einem Tempel  
Khadjouraho. Pavillons latéraux d'un temple

Khajuraho. Side Pavilions in a Temple  
Khajuraho. Padiglioni laterali esterni di un tempio



Wohnhaus in Mau Ranipur (Bundelkand)  
 Maison d'habitation à Mau Ranipour (Boundelkhand)

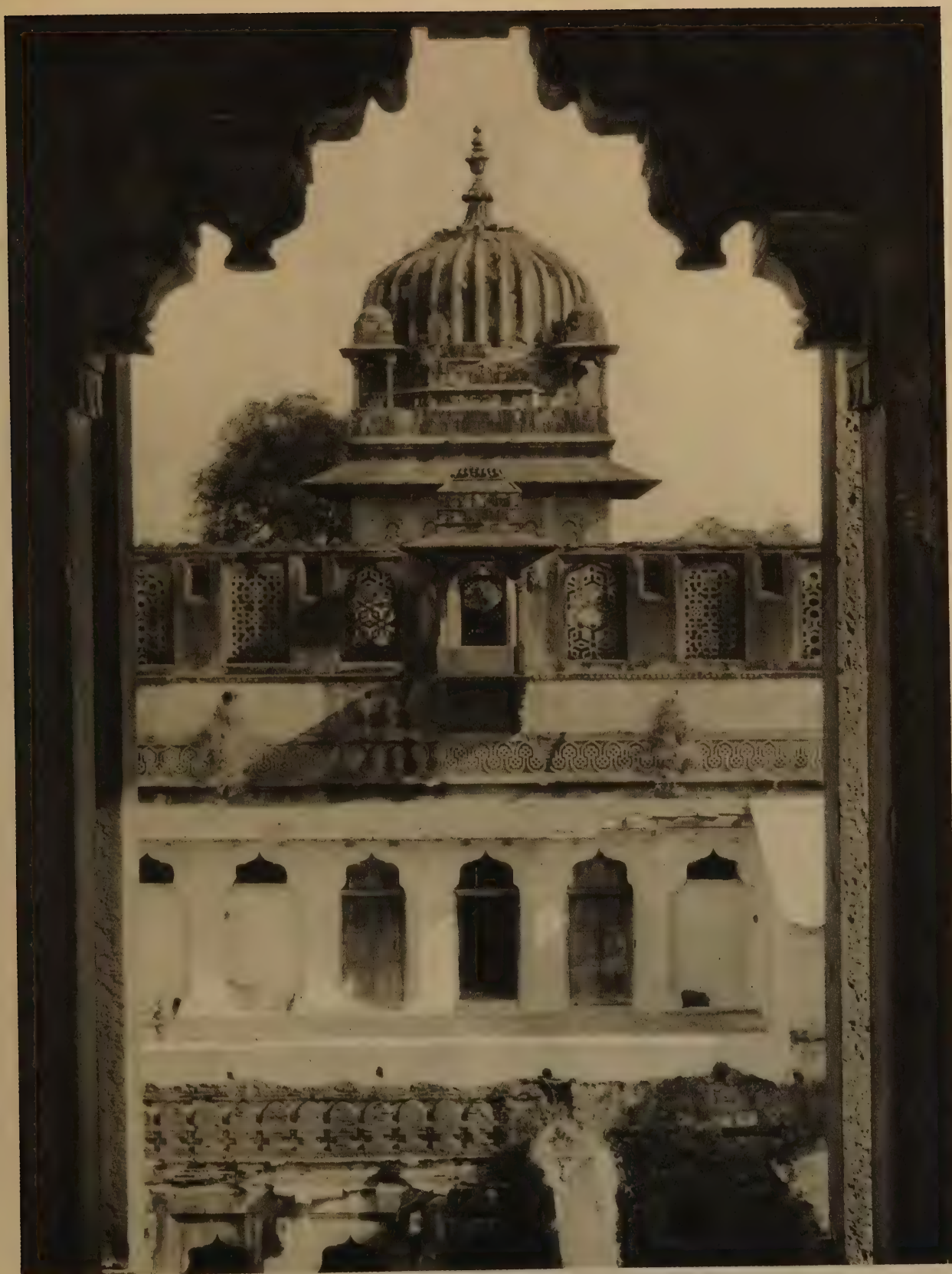
Dwelling-house in Mau Ranipur (Bundelkand)  
 Casa d'abitazione a Mauranipur (Bundelkand)





Urcha. Chaturbhuy-Tempel  
Urcha. Temple de Chaturbhuy

Orchha. Chaturbhuy Temple  
Urcha. Tempio di Chaturbhuy



Urcha. Hof eines Palastes

Urcha. Cour d'un palais

Orehha. Courtyard of a Palace

Urcha. Cortile di un palazzo



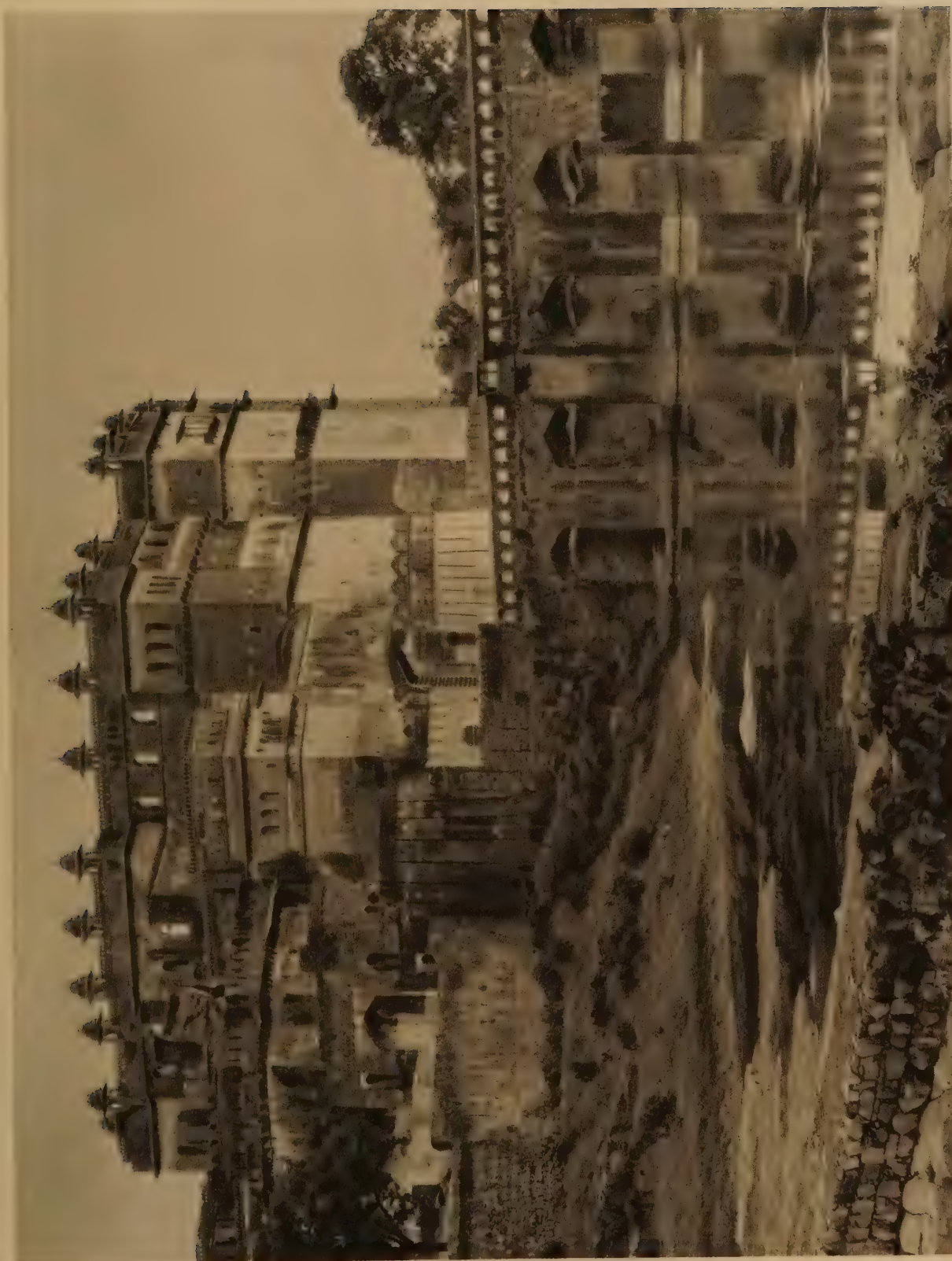


Urcha. Nördlicher Teil des Fürstenpalastes

Urcha. Partie nord du palais princier

Orcha. Northern Part of the Princely Palace

Urcha. Parte settentrionale del palazzo principesco



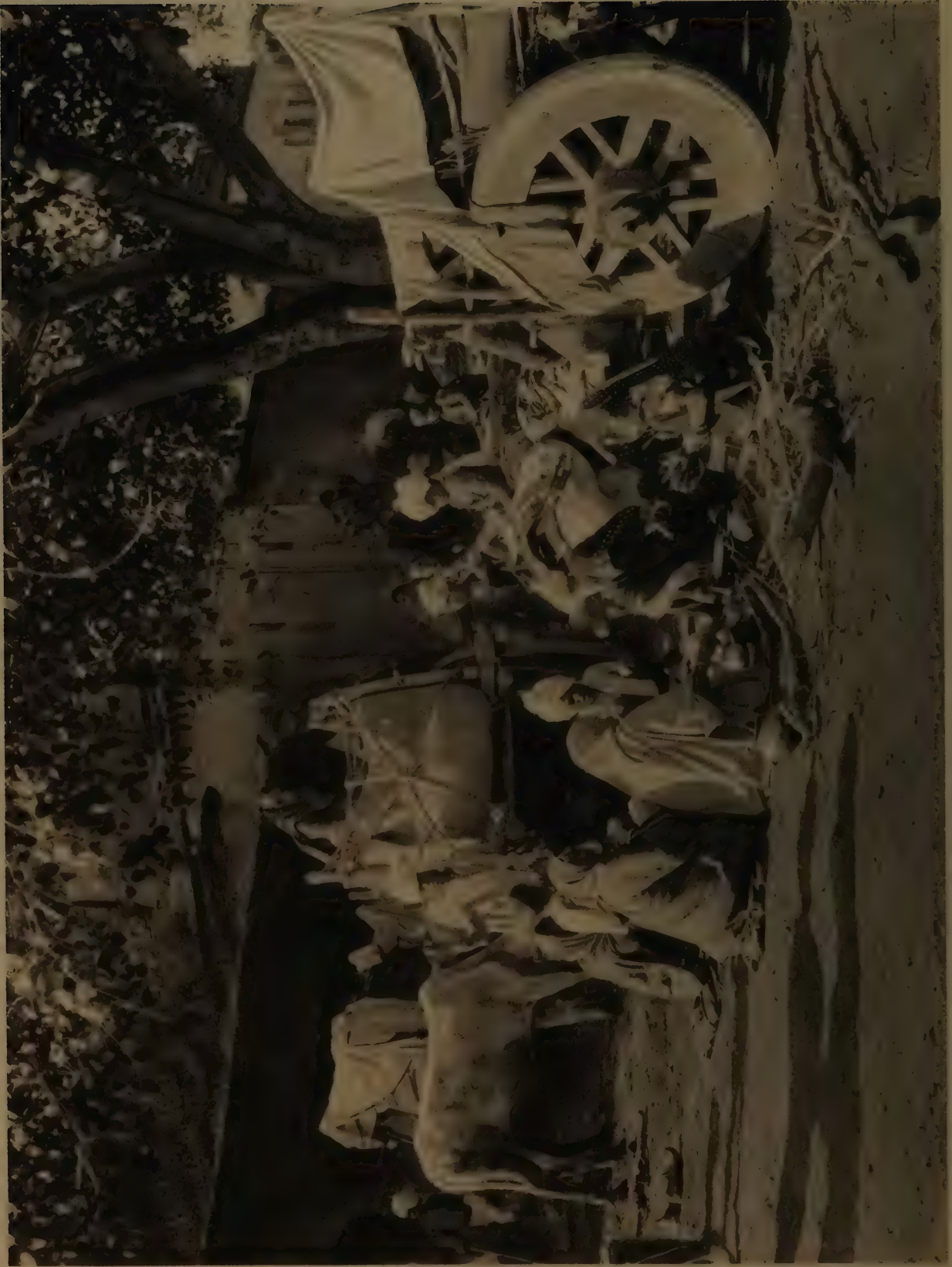
Orchha. Southern Part of the Princely Palace

Urcha. Parte meridionale del palazzo principesco

Urcha. Südlicher Teil des Fürstenpalastes

Urcha. Partie sud du palais princier





Urcha. Wanderndes Volk beim Kampieren  
Urcha. Campement de nomades

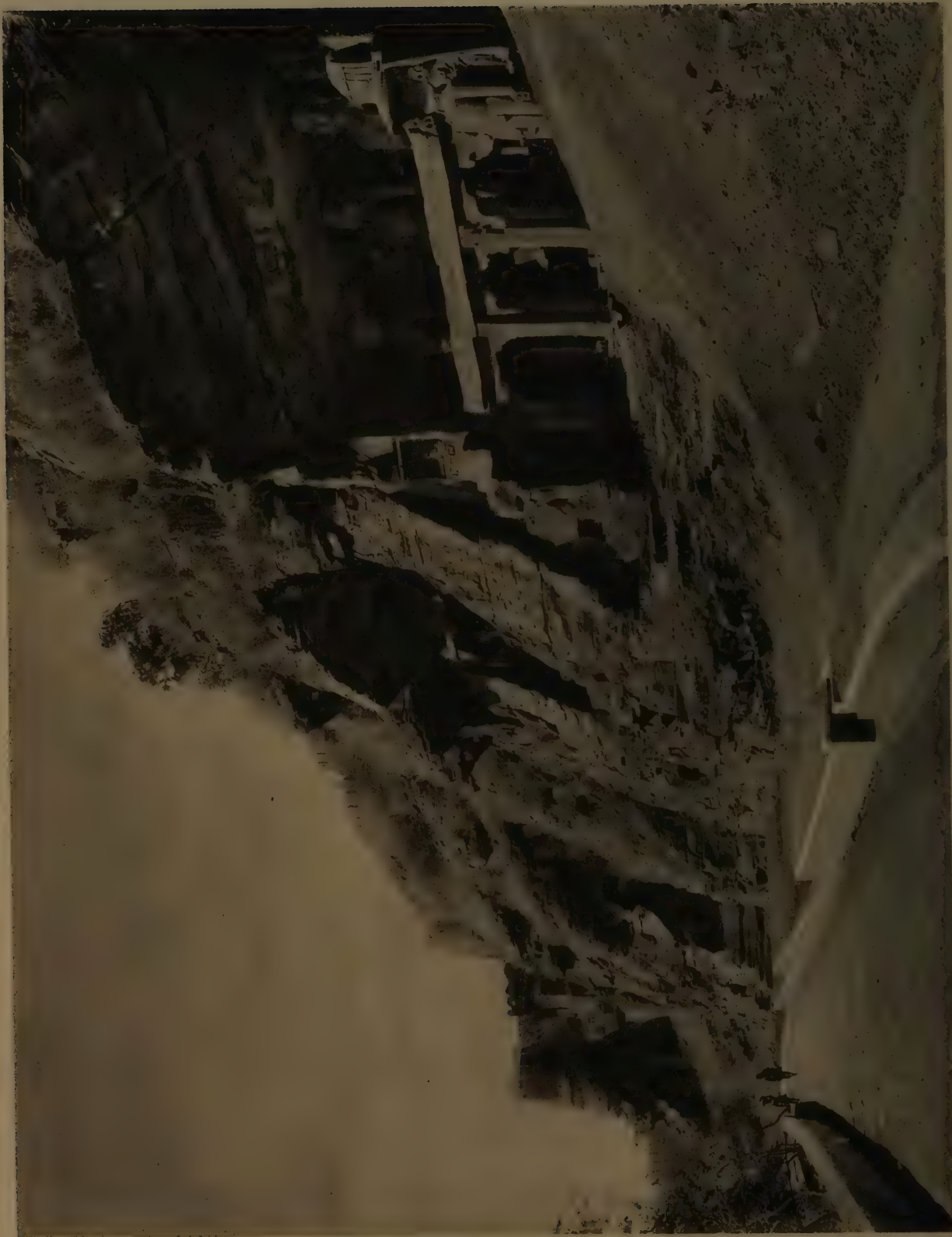
Orchha. Nomads pitching their Camp  
Urcha. Accampamento di nomadi



The Palace of Datia  
Il palazzo di Datia

Der Palast von Datia  
Palais de Datia





Jaina-Statuen am Burgfelsen von Gwalior

Statues djaina au rocher de la citadelle de Gwalior

Jaina Statues on the castellated Rock of Gwalior

Statue giainiste sulla rupe del castello di Gwalior



Gwalior. Aufgang zur Burg

Gwalior. La citadelle

Gwalior. Path to the Citadel

Gwalior. Salita al castello





Gwalior-Fort. Der Tempel Telika-Mandir  
Gwalior. Le temple de Telika-Mandir

Gwalior Fort. The Telika-Mandir Temple  
Fortezza di Gwalior. Il tempio di Telika-Mandir



Gwalior. Aufstieg zur Burg

Gwalior. Montée vers la citadelle

Gwalior. Ascent to the Citadel

Gwalior. Salita al castello





Gwalior-Fort. Saal im Palast des Man Singh

Gwalior. Hall in the Man Singh Palace

Citadelle de Gwalior. Salle dans le palais  
du Man Singh

Fortezza di Gwalior. Sala nel palazzo  
del Man Singh



Gwalior. Steingitterwerk im Grabmal  
des Mohammed Ghaus

Gwalior. Stone lattice-work on the Tomb  
of Muhammad Ghaus

Gwalior. Fenêtres de pierre ajourée dans le  
mausolée de Mohammed Ghaus

Gwalior. Graticolato di pietra nel mausoleo  
di Maometto Ghaus





Agra. Taj Mahal

Agra. Le Tadj Mahal

Agra. Taj Mahal

Agra. Taj Mahal



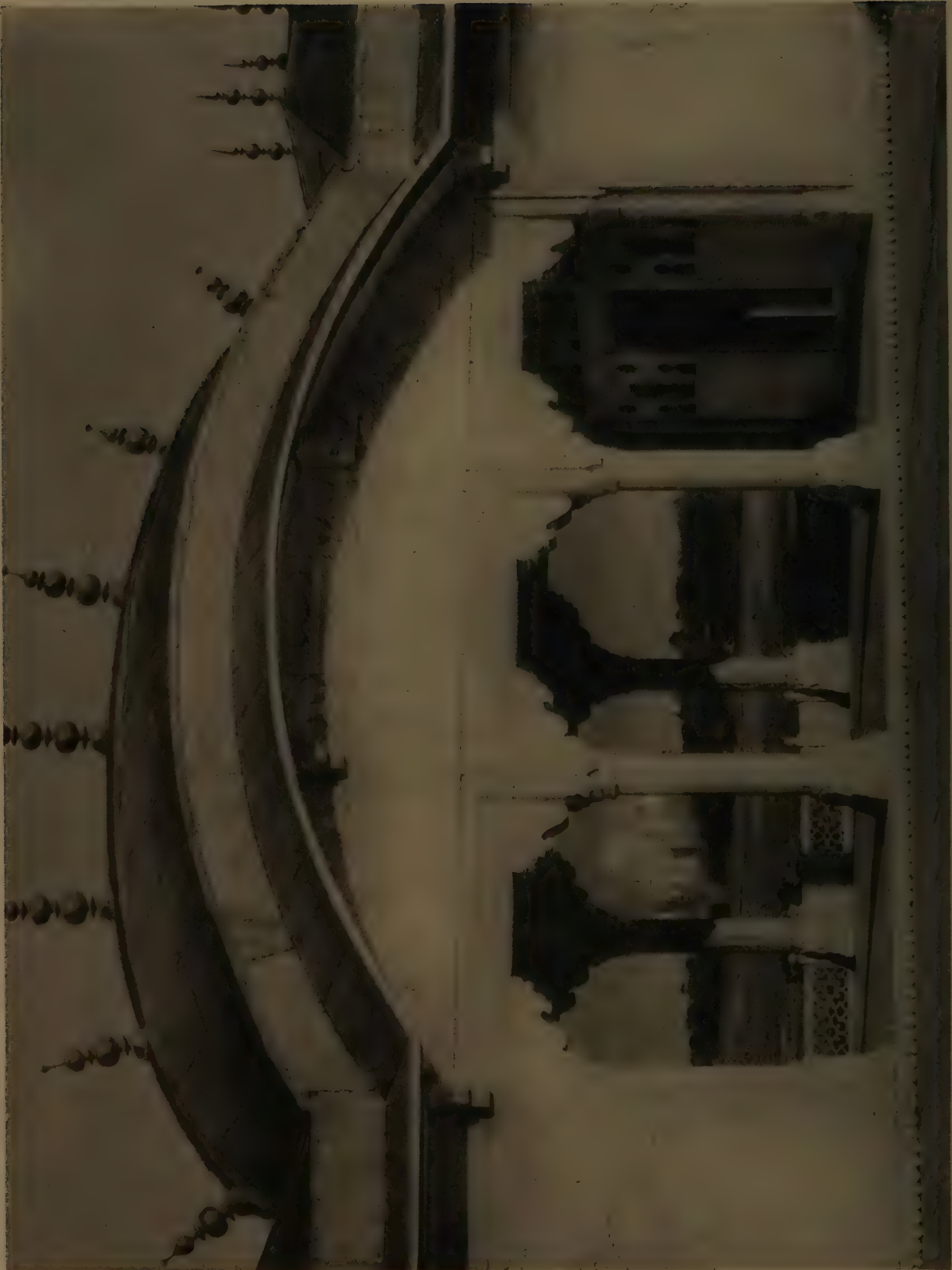
Agra. Interior of the Taj Mahal

Agra. Interno del Taj Mahal

Agra. Inneres des Taj Mahal

Agra. Intérieur du Tadj Mahal





Agra Fort. Pavilion with view of the Taj Mahal  
Fortezza di Agra. Padiglione con vista sul Taj Mahal

Agra-Fort. Pavillon mit Blick auf den Taj Mahal  
Fort d'Agra. Pavillon avec vue sur le Tadj Mahal



Agra Fort. The Anguri Bagh Garden with Khas Palace

Fortezza di Agra. Il giardino d'Anguri Bagh  
col palazzo di Kha Mahal

Agra-Fort. Der Garten Anguri Bagh mit dem Palast Khas Mahal

Fort d'Agra. Le jardin d'Angouri Bagh avec le palais  
de Khas Mahal





Agra-Fort. Inneres der Moti Masjid  
oder Perlmoschee

Fort d'Agra. Intérieur de la Moti Masdjid ou  
«Mosquée des perles»

Agra Fort. Interior of the Moti Masjid  
or Pearl Mosque

Fortezza di Agra. Interno della Moti Mascid  
(moschea delle perle)



Agra-Fort. Inneres und Hof der Perlmoschee  
Fort d'Agra. Intérieur et cour de la Mosquée  
de perles

Agra Fort. Interior and Courtyard of the Pearl Mosque  
Fortezza di Agra. Interno e corte della moschea  
delle perle





Agra-Fort. Pavillon Sam-man Burj  
Fort d'Agra. Pavillon Sam-man Bourdj

Agra Fort. Pavilion Sam-man Burj  
Fortezza di Agra. Il padiglione Sam-Man Bury





Agra. Im Grabmal des Itimad-ud-Daula  
 Agra. Dans le mausolée d'Itimad-ud-Daula

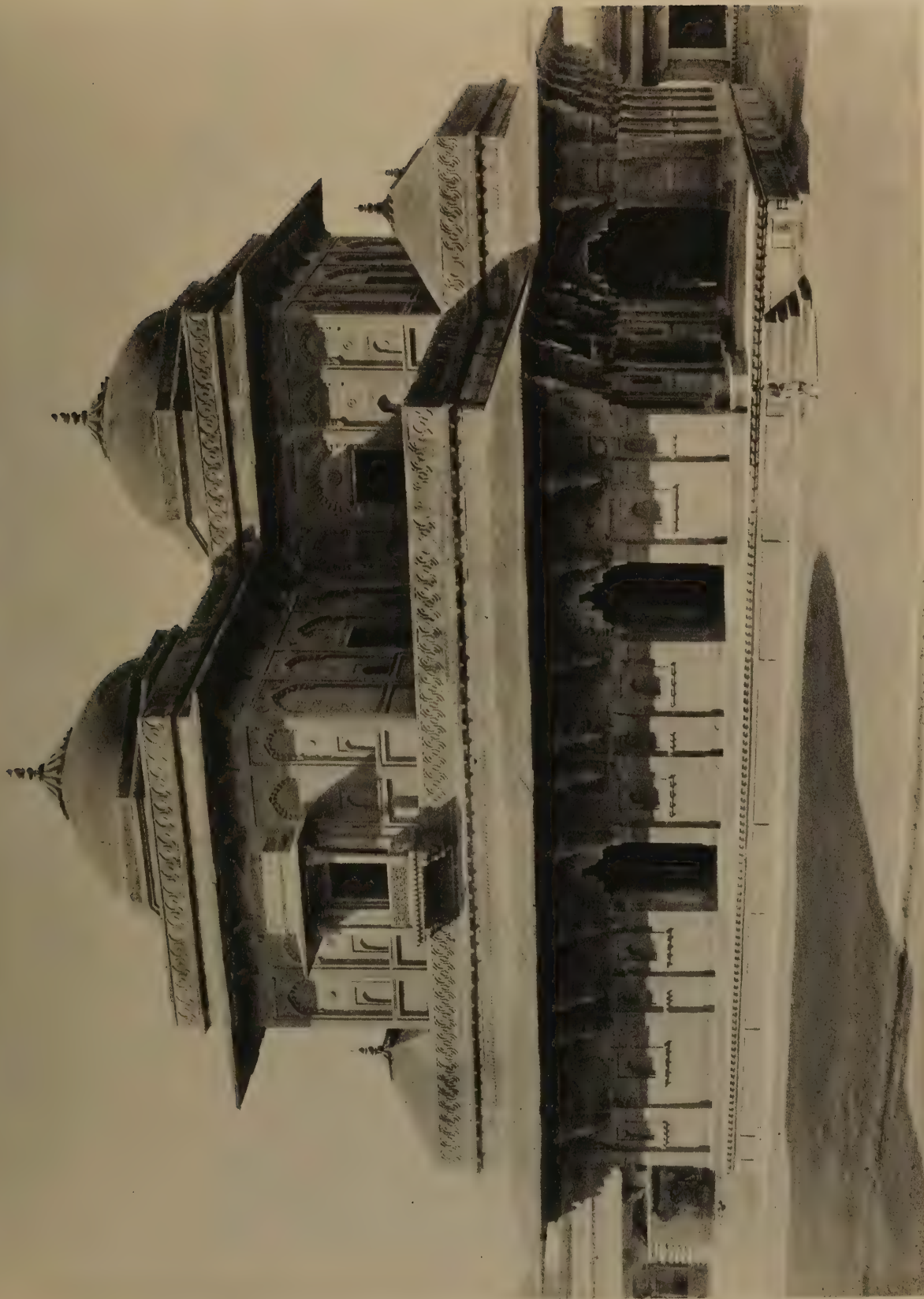
Agra. In the tomb of the Itimad-ud-Daula  
 Agra. Nel mausoleo di Itimad-ud-Daula





Akbars Grab in Sikandra bei Agra  
Le tombeau d'Akbar à Sikandra

Akbar's tomb in Sikandra near Agra  
La tomba di Akbar a Sikandra presso Agra



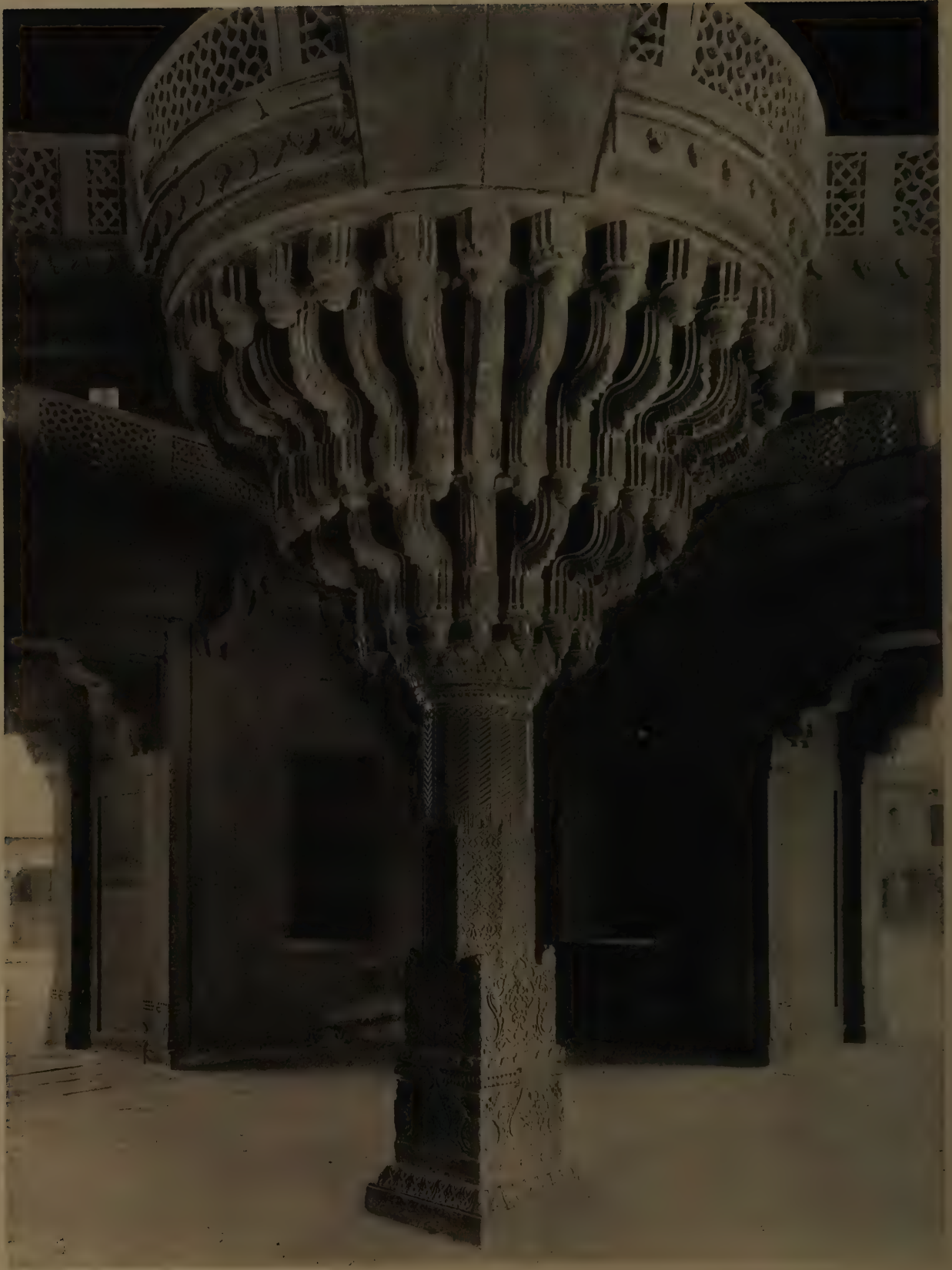
Fatehpur Sikri. Haus des Raja Birbal

Fatehpour Sikri. Maison du Raja Birbal

Fatehpur Sikri. House of the Rajah Birbal

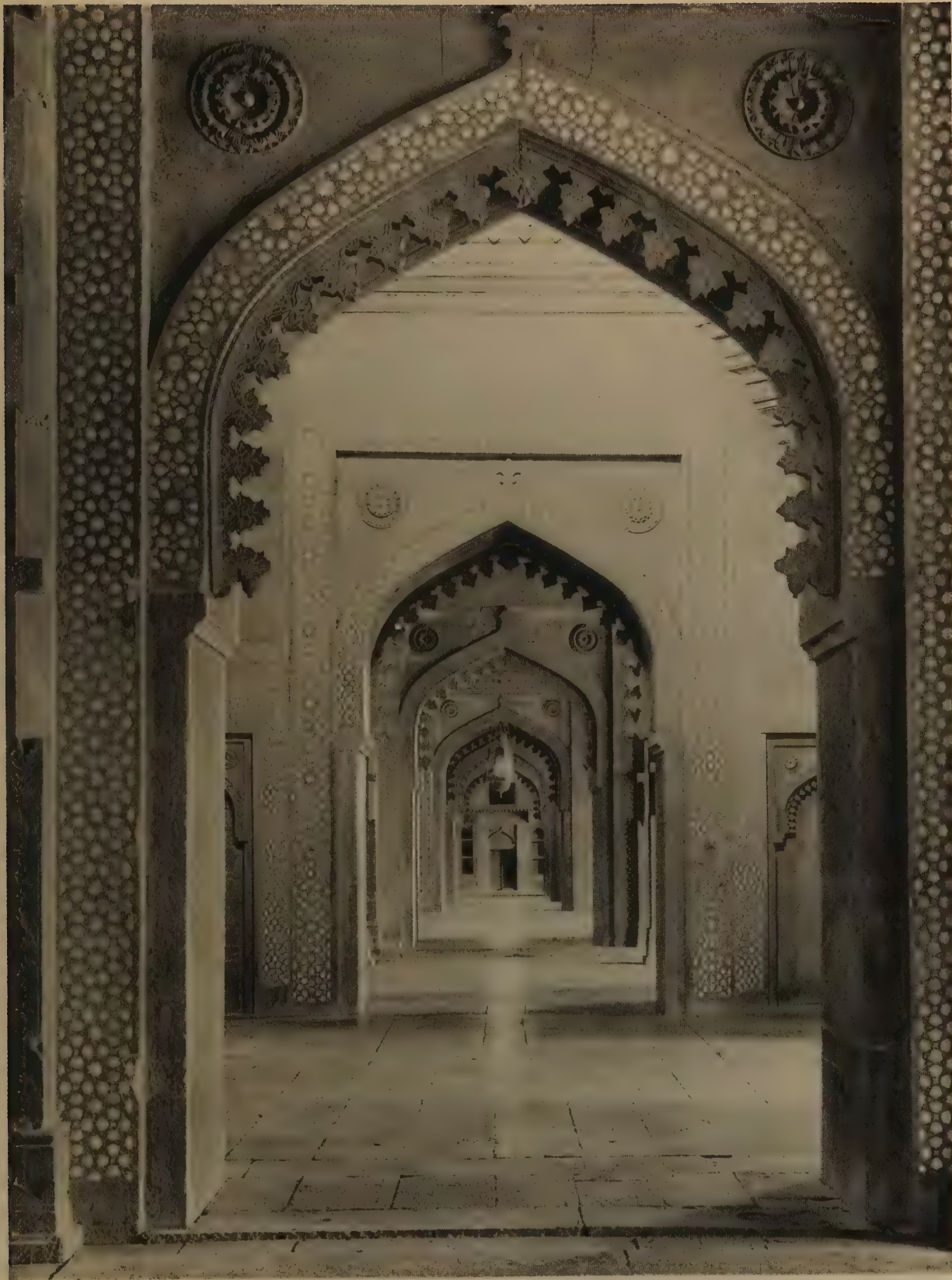
Fatehpur Sikri. Casa del Raià Birbal





Fatehpur Sikri. Mittelpfeiler im Diwan-i-Khas  
 Fatehpour Sikri. Pilier central du Diwan-i-Khas

Fatehpur Sikri. Central pillar in the Diwan-i-Khas  
 Fatehpur Sikri. Pilastro centrale nel Diwan-i-Khas



Fatehpur Sikri. Inneres der Jama Masjid

Fatehpour Sikri. Intérieur de la Djama Masdjid

Fatehpur Sikri. Interior of the Jama Masjid

Fatehpur Sikri. Interno della Jama Mascid



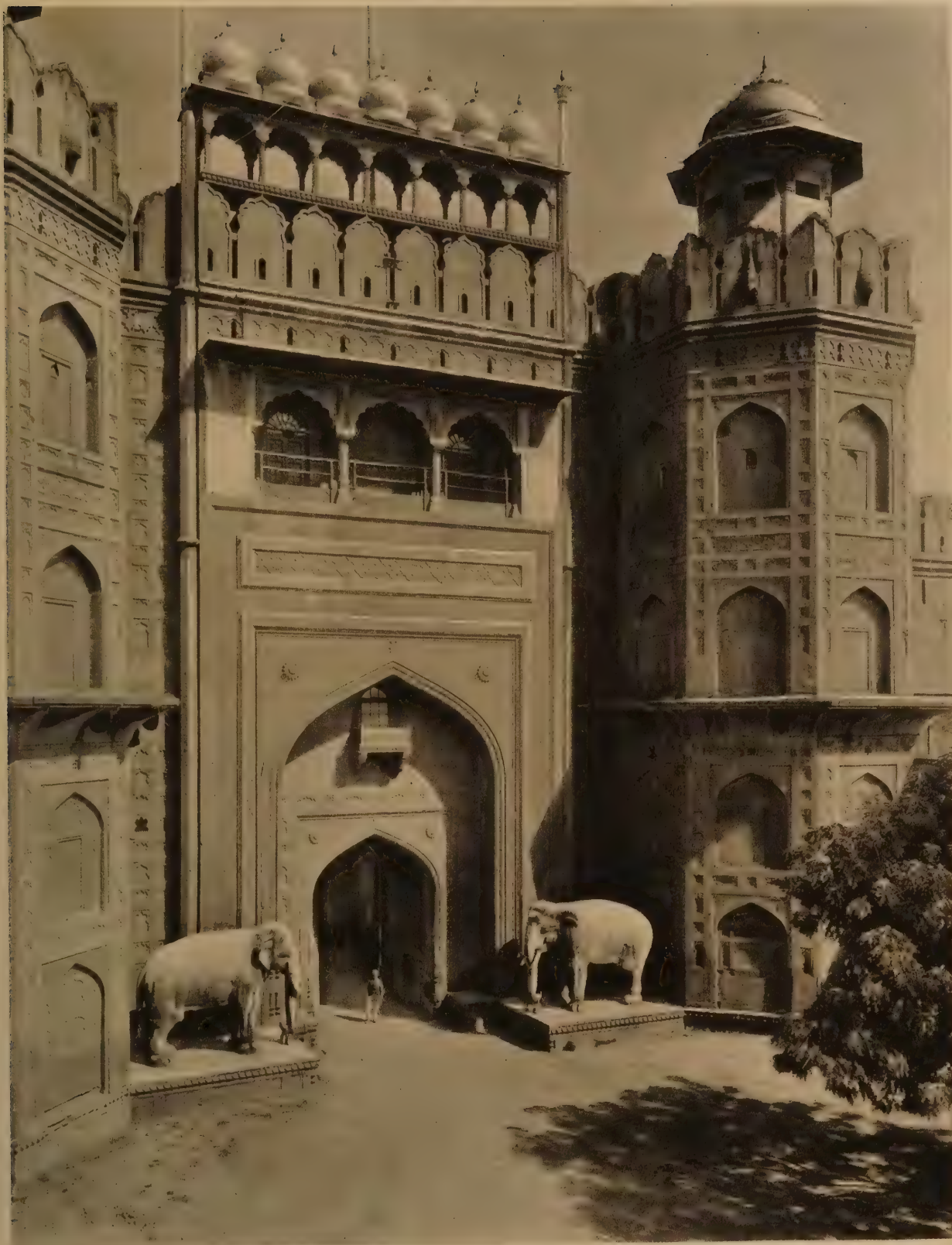


Fatehpur Sikri. Im heutigen Dorf. In der Höhe  
das Triumphtor Baland Darwaza

Fatehpour Sikri. Dans le village actuel. Sur la  
hauteur, la porte triomphale (Baland Darwaza)

Fatehpur Sikri. The modern village. On the height  
the Triumphal Gate Baland Darwaza

Fatehpur Sikri. Nel villaggio moderno  
(in alto l'arco di trionfo Baland Darwaza)



Delhi. Das Delhi-Tor des Forts  
Delhi. Fort; la porte de Delhi

Delhi. The Delhi Gate of the fort  
Delhi, La porta di Delhi della fortezza





Delhi-Fort. Thronnische im Diwan-i-Am

Fort de Delhi. Le dais du trône dans le  
Diwan-i-Am

Delhi Fort. Throne dais in the Diwan-i-Am

Fortezza di Delhi. Baldacchino del trono  
nel Diwan-i-Am





Delhi-Fort. Marmorfenster im Khas Mahal

Delhi Fort. Marble window in the Khas Mahal

Fort de Delhi. Fenêtre de marbre  
dans le Khas Mahal

Fortezza di Delhi. Finestra di marmo nel  
Khas Mahal



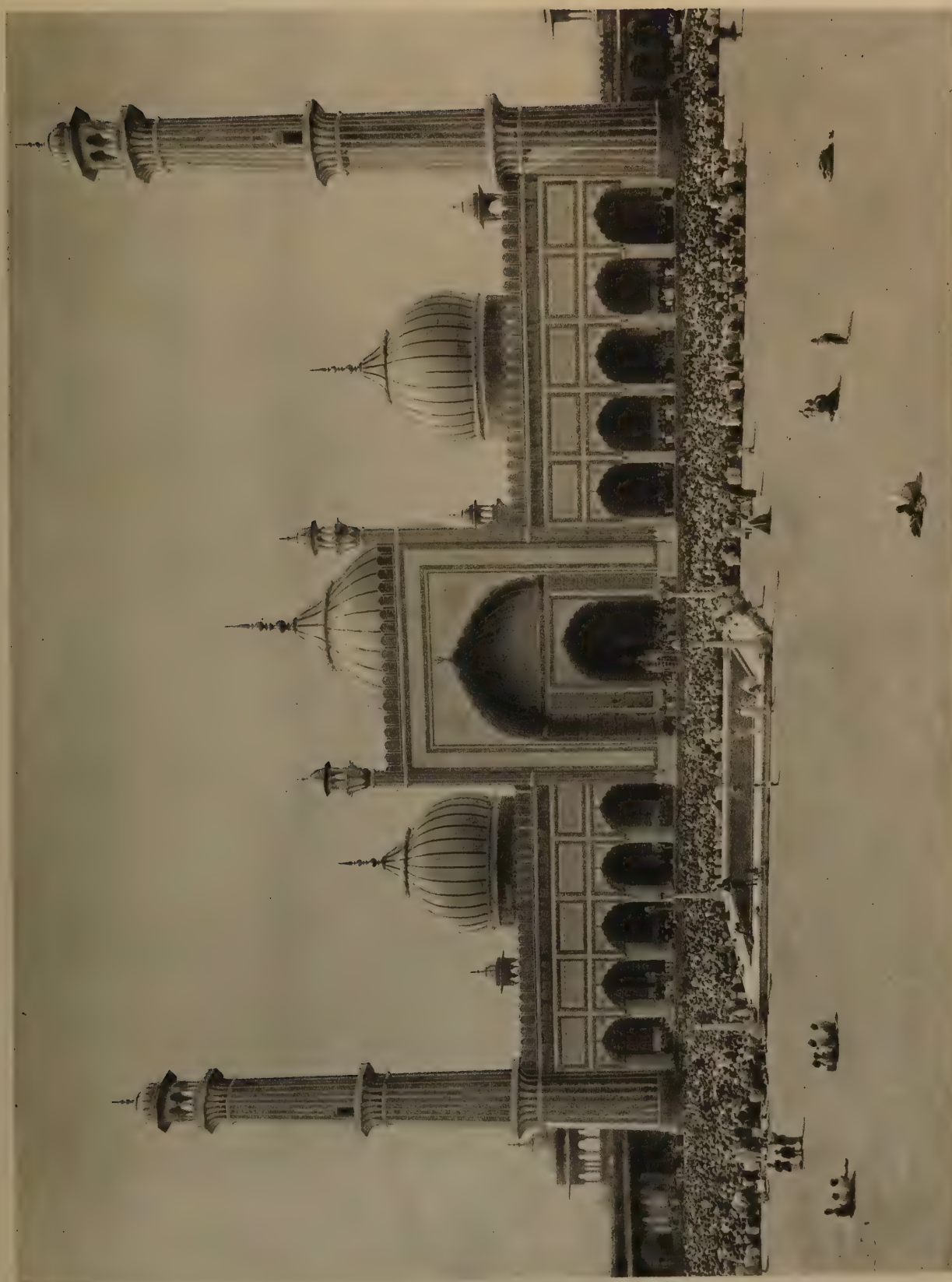


Delhi-Fort. Diwan-i-Khas

Fort de Delhi. Diwan-i-Khas

Delhi Fort. Diwan-i-Khas

Fortezza di Delhi. Diwan-i-Khas



Delhi. Jama Masjid (Big mosque) at prayer time

Delhi. Jama Masjid (grande moschea) all'ora della preghiera

Delhi. Jama Masjid (Grosse Moschee) zur Zeit des Gebets

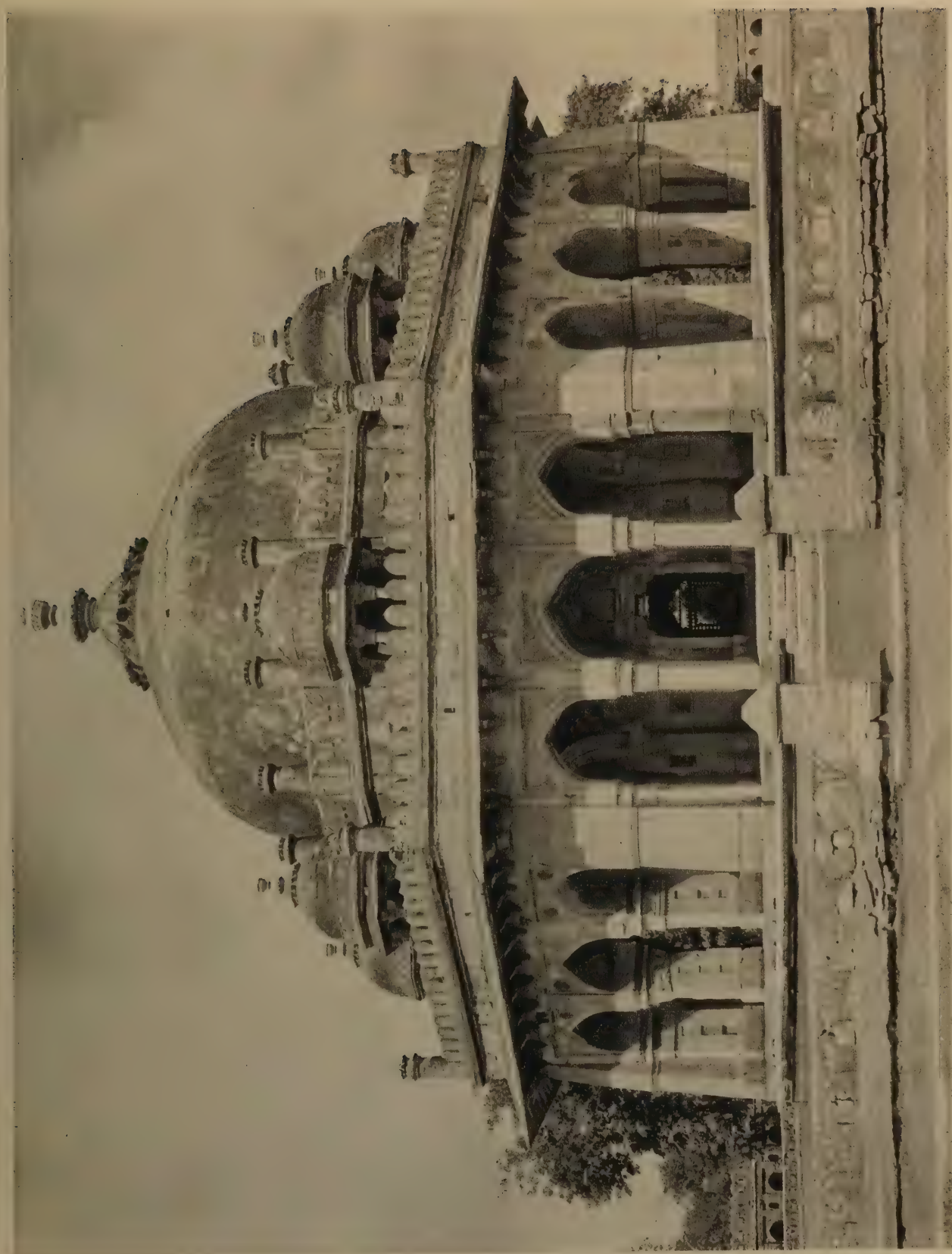
Delhi. Djama Masjid (Grande mosquée) à l'heure de la prière





Alt-Delhi. An den Mauern der Festung Tughlakabad  
Vieux Delhi. Murs de la forteresse de Tughlakabad

Old Delhi. At the walls of the Tughlakabad fortress  
Delhi Vecchia. Mura della fortezza di Tughlakabad



Old Delhi. Tomb of Isa Khan  
Delhi Vecchia. Mausoleo di Isa Khan

Alt-Delhi. Grabmal Isa Khan's  
Vieux Delhi. Tombeau d'Isa Khan





Alt-Delhi. Grabmal des Humayun  
Vieux Delhi. Tombeau de Houmayoun

Old Delhi. Tomb of Humayun  
Delhi Vecchia. Tomba di Humayun





Alt-Delhi. Pfeilerhalle mit hinduistischen Säulen in der Moschee Kuwwat-ul-Islam

Vieux Delhi. Colonnade couverte avec colonnes hindoues dans la mosquée de Kowwat-ul-Islam

Old Delhi. Hall of Pillars with Hindu columns in the Kuwwat-ul-Islam Mosque

Delhi Veechia. Portico con colonne indù nella moschea di Kuwwat-ul-Islam





Alt-Delhi. Der Siegesturm Kutb Minar

Vieux Delhi. Colonne de la Victoire,  
dite Kutb Minar

Old Delhi. The Victory Tower of Kutb Minar

Delhi Vecchia. La torre della Vittoria  
detta Kutb Minar



Alt-Delhi. Die eiserne Säule in der Moschee  
Kuwwat-ul-Islam, dahinter das Kutb Minar

Vieux Delhi. La colonne de fer dans la mosquée  
de Kuwwat-ul-Islam; à l'arrière-plan, le Kutb Minar

Old Delhi. The iron column in the Kuwwat-ul-Islam  
Mosque; behind is the Kutb Minar

Delhi Vecchia. La colonna di ferro nella moschea  
di Kuwwat-ul-Islam; nello sfondo il Kutb Minar





Brindaban. Gobind Deo Tempel  
Brindaban. Temple de Gobind Deo

Brindaban. Gobind Deo Temple  
Brindaban. Tempio di Gobind Deo



Gobardhan. Am Teich

Gobardhan. Au bord du bassin

Gobardhan. At the tank

Gobardhan. Sulla riva dello stagno





Gobardhan. Die Grabmäler der Fürsten von Bharatpur  
Gobardhan. Les tombeaux des souverains de Bharatpour

Gobardhan. The tombs of the Princes of Bharatpur  
Gobardhan. Le tombe dei principi di Bharatpur

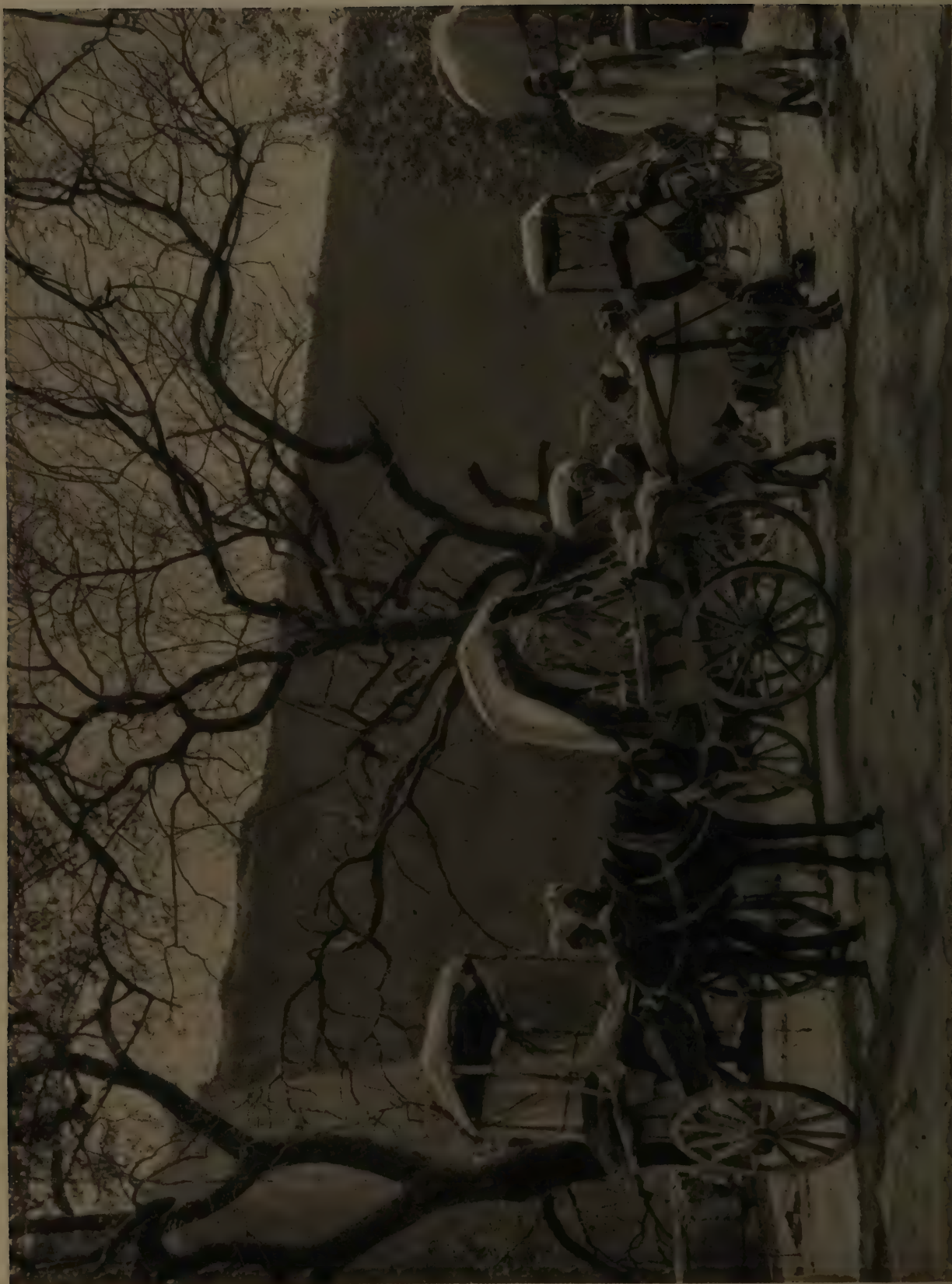




Deeg. Entrance to the Fort  
Dig. Ingresso della fortezza

Dig. Eingang zum Fort  
Dig. Entrée du fort





Dig. Kleine Pferdewagen (Tongas)

Dig. Petites voitures à chevaux (tongas)

Deeg. Small horse-cart (Tongas)

Dig. Carrozelle (tongas)



Der Palast von Dig  
Le palais de Dig

The Palace of Deeg  
Il palazzo di Dig





Jaipur. Strasse mit Tempeleingang  
Djaïpour. Rue et entrée d'un temple

Jaipur. Street with Temple Portico  
Jaipur. Ingresso al tempio



Dyers in a Jaipur street  
Tintori in una via di Jaipur

Färber in einer Strasse von Jaipur  
Teinturiers dans une rue de Djaïpour





Jaipur. Palast der Winde  
Djaïpour. Palais des Vents

Jaipur. Palace of the Winds  
Jaipur. Palazzo dei Venti



Jaipur. Gebäude im Vorhof des Palastes

Djaïpour. Edifice dans la première cour du palais

Jaipur. Building in the portico of the palace

Jaipur. Edificio nell' atrio del palazzo





Jaipur. Gnomon im Observatorium des Jai Singh  
Djaïpour. Gnomon de l'observatoire de Djaï Singh

Jaipur. Gnomon in the Jai Singh Observatory  
Jaipur. Gnomon nell'osservatorio di Jaisingh



Jaipur. Astronomische Instrumente im Observatorium  
Instruments astronomiques dans l'observatoire

Jaipur. Astronomical instruments in the Observatory  
Jaipur. Strumenti astronomici nell'osservatorio





Jaipur. Alter Rajpute

Djaïpour. Vieux Radjpoute

Jaipur. Old Rajput

Jaipur. Vecchio Ragput



Jaipur. Knabe mit Gefäss

Djâïpour. Jeune garçon tenant un récipient

Boy with vessel

Jaipur. Ragazzo con recipiente





Strasse in Amber

Rue à Amber

Street in Amber

Una via di Amber



Schloss Amber

Amber. Le château

Amber Castle

Castello di Amber





Amber. Pavillon des Thakurji-(Vishnu-)Tempels

Amber. Pavilion on the Tharkurji (Vishnu) Temple

Amber. Pavillon devant le temple de Thakourdji  
(Vichnou)

Amber. Padiglione del tempio di Thakurji  
(Vishnu)



Amber. Tor zum Thakurji-Tempel

Amber. Porte menant au temple de Thakourdji

Amber. Gate of the Thakurji Temple

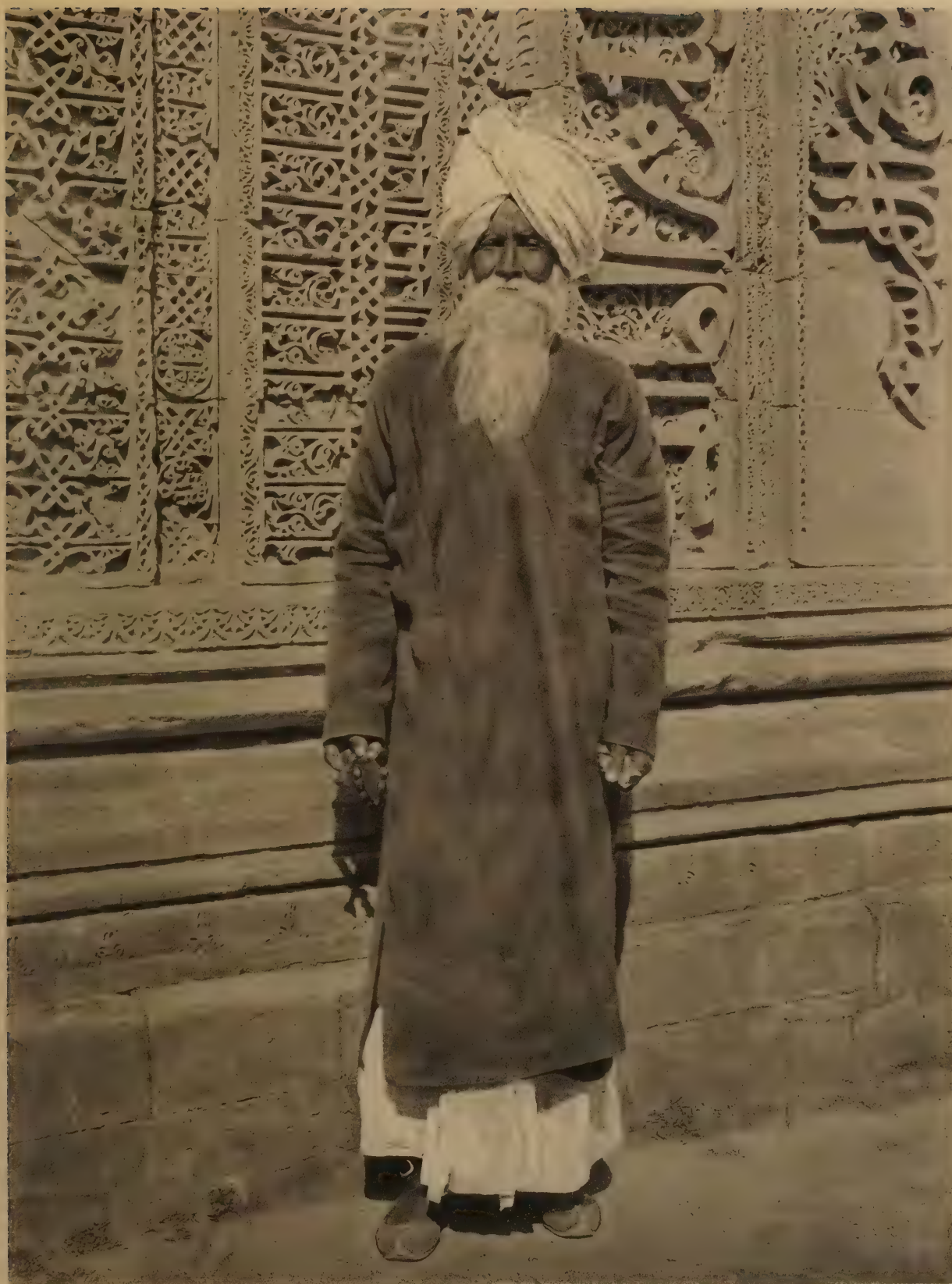
Amber. Porta verso il tempio di Thakurji





Ajmir. Moschee Arhai-din-kha-Jhonpra  
 Ajmir. Mosquée d'Arhai-din-Kha-Djhonpra

Ajmer. The Arhai-din-kha-Jhonpra Mosque  
 Ajmir. Moschea di Arhai-din-Kha-Jhonpra



Ajmir. Fakir vor der Moschee

Adjmir. Fakir devant la mosquée

Ajmer. Fakir in front of the Mosque

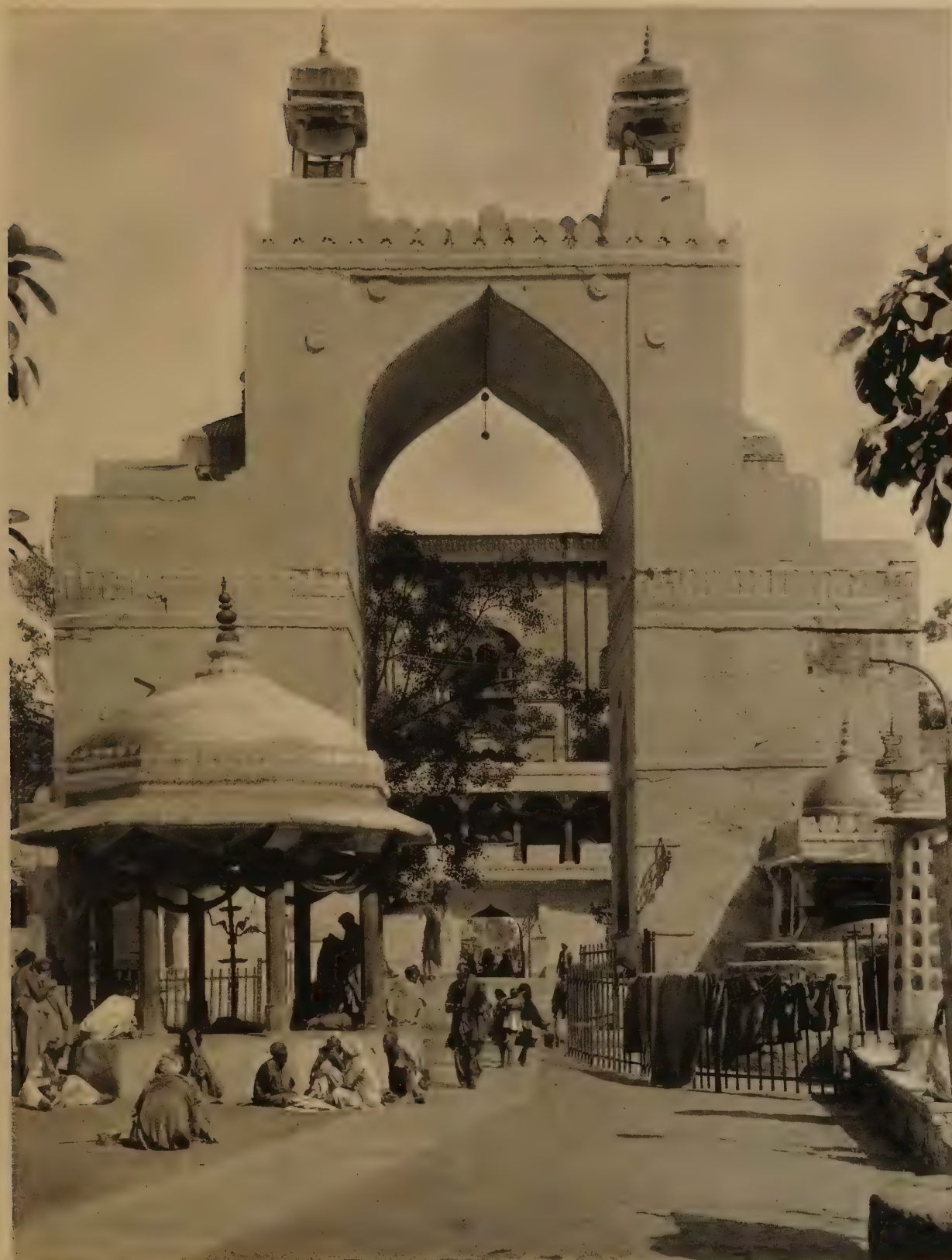
Ajmir. Fachiro davanti alla moschea





Gasse in Ajmir  
Ajmir. Ruelle

Lane in Ajmer  
In una viuzza di Ajmir



Ajmir. Tor des mohammedanischen Heiligtums  
Dargah Kwaja Sahib

Adjmir. Porte devant le sanctuaire musulman de  
Dargah Kwadja Sahib

Ajmer. Gate of the Muhomadan Sanctuary  
Dargah Kwaja Sahib

Ajmir. Porta del santuario maomettano  
di Dargah Kwaja Sahib





Ajmir. Blick auf die Stadt  
Ajmir. Vue sur la ville

Ajmer. View of the Town  
Ajmir. Veduta della città



Ajmer. Marble pavilions on the Ana Sagar Lake

Ajmir. Padiglione di marmo sul lago Ana Sagar

Ajmir. Marmorpavillons am See Ana Sagar

Admir Pavillons de marbre au bord du lac Ana Sagar





Pushkar. Pilgerhäuser

Pushkar. Maisons de pèlerins

Pushkar. Pilgrims' Houses

Pushkar. Case di pellegrini



Pushkar. Der heilige See mit Tempeln und Badestellen

Pushkar. Le lac sacré avec temples et emplacements pour les bains

Pushkar. The Holy Lake with Temples and Bathing Places

Pushkar. Il lago sacro con templi e posti per le abluzioni





Pushkar. Tempel des Brahma  
Pushkar. Temple de Brahma

Pushkar. Temple of Brahma  
Pushkar. Tempio di Brama



Pushkar. Ein Sadhu mit dem Dreizaack des Shiva

Pushkar. Un sadhou portant le trident de Siva

Pushkar. A Sadhu with the Shiva trident

Pushkar. Sadhù col tridente di Siva





Chitorgarh. Der Siegesturm

Tchittorgarh. Tour de la victoire

Chitorgarh. The Tower of Victory

Chitorgarh. Torre della Vittoria





Chittorgarh. Ruhmesturm.  
Unterer Teil mit Jain-Figuren

Chittorgarh. Tower of Fame  
Lower Part with Jain Figures

Tchittorgarh. Tour de la gloire.  
En bas, figures djaina

Chittorgarh. Torre della Gloria  
(nella parte inferiore figure di Giaino)





Chittorgarh. Stadtmauern und Palast

Tchittorgarh. Remparts et palais

Chittorgarh. City walls and Palace

Chittorgarh. Mura della città e palazzo



Chitorgarh. Männer beim Abschluss eines Geschäftes  
 Tehittorgarh. Hommes concluant une affaire

Chitorgarh. Men after transacting of business  
 Chitorgarh. Uomini che stanno concludendo un contratto





Der Palast des Maharana von Udaipur  
Palais du Maharana d'Oudalpour

The Palace of the Maharana of Udaipur  
Il palazzo del Maharaja di Udaipur



Udaipur. View of the artificial lake from the palace  
Vista dal palazzo sul lago artificiale

Udaipur. Ausblick vom Palast auf den künstlichen See  
Oudaïpour. Vue prise du palais sur le lac artificiel





Udaipur. Ausblick vom Palast auf dessen Vorhöfe und die Stadt  
 Oudaïpour. Vue prise du palais sur les avant-cours et la ville

Udaipur. View from the palace of its courtyards and the town  
 Udaipur. Vista dal palazzo sui suoi atri e sulla città



Udaipur. Rajputs with their weapons  
Udaipur. Ragputi con le loro armi

Udaipur. Rajputen mit ihren Waffen  
Oudaïpour. Radipoutes avec leurs armes





Udaipur. Treppe zum Jagannath-Tempel  
Oudaïpour. Escalier conduisant au temple de Djagannath

Udaipur. Steps to the Juggernaut Temple  
Udaipur. Scalinata al tempio di Jagannath



Udaipur. Strasse mit Reitern  
Oudaïpour. Rue avec cavaliers

Udaipur. Street with horsemen  
Udaipur. Cavalieri nella strada





Udaipur. Strassenbankier

Oudaïpour. Banquier en plein vent

Udaipur. Street banker

Udaipur. Banchiere all'aperto



Udaipur. Ein Rajpute  
Oudaïpour. Un radjpoute

Udaipur. A Rajput  
Udaipur. Un ragput

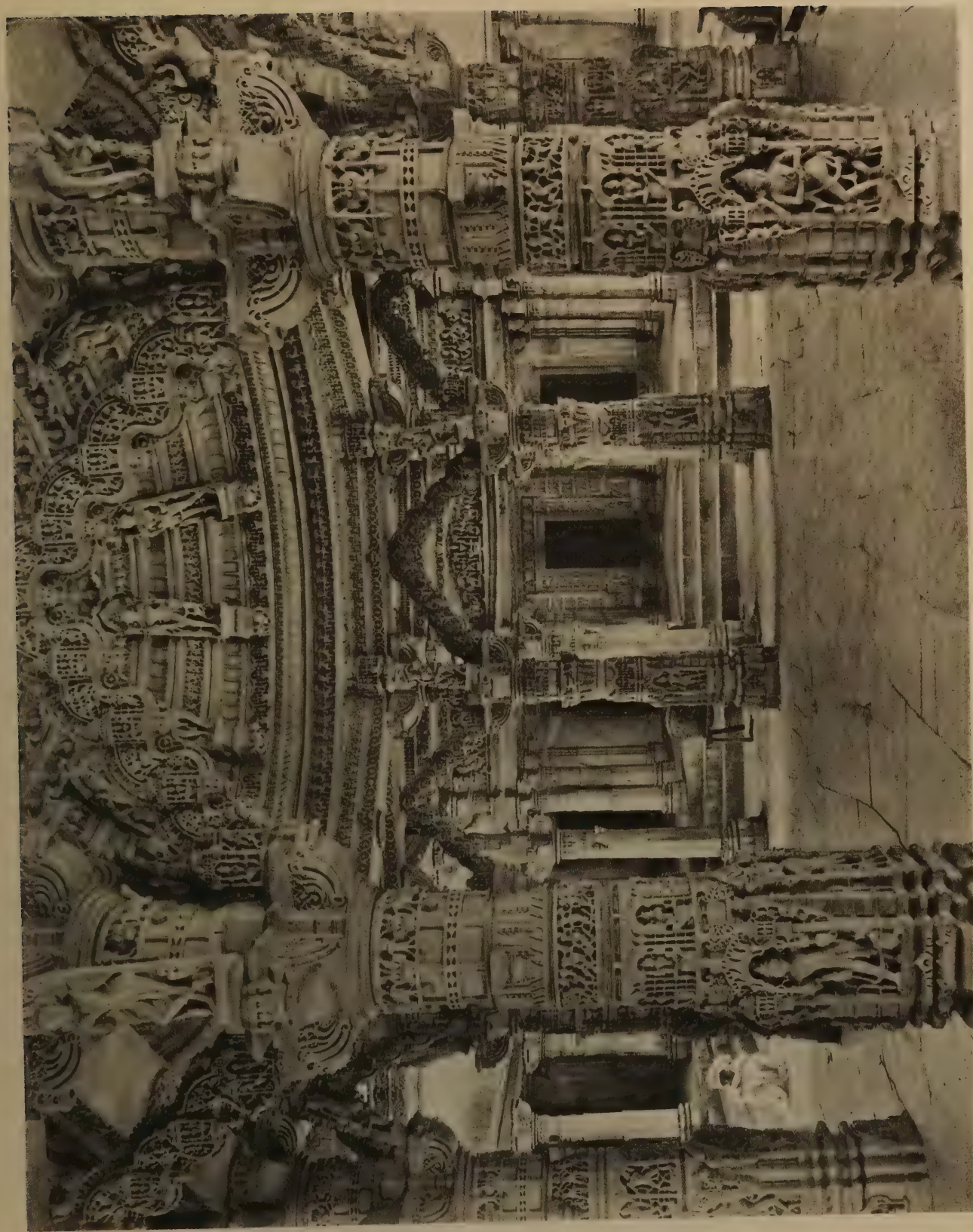




Mount Abu, Dilwara. Marmordecke des Nennath-Tempels  
 Mont Abou, Dilwara. Plafond de marbre du temple de Nennath

Mount Abu, Dilwara. Marble Ceiling of the Nennath Temple  
 Mount Abu, Dilwara. Volta marmorea del tempio di Nennath





Mount Abu, Dilwara. Hall of the Adinath Temple  
 Mount Abu, Dilwara. Atrio del tempio di Adinath

Mount Abu, Dilwara. Halle des Adinath-Tempels  
 Mont Abou, Dilwara. Halle du temple d'Adinath





Mount Abu, Dilwara. Seitenkapelle  
im Nemnath-Tempel

Mont Abou, Dilwara. Chapelle latérale  
du temple de Nemnath

Mount Abu, Dilwara. Side chapel in the  
Nemnath Temple

Mount Abu, Dilwara. Cappella laterale  
nel tempio di Nemnath





Mount Abu, Dilwara. Decke einer Seitenkapelle  
im Adinath-Tempel

Mont Abou, Dilwara. Plafond d'une chapelle  
latérale du temple d'Adinath

Mount Abu, Dilwara. Ceiling of a side chapel in the  
Adinath Temple

Mount Abu, Dilwara. Volta di una cappella  
laterale nel tempio di Adinath





Mount Abu. Ausblick von der Höhe des Achilgarh-Tempels  
Mont Abou. Vue prise du temple d'Atchilgarh

Mount Abu. View from the Achilgarh Temple  
Mount Abu. Vista dal sommo del tempio di Achilgarh



Das Städtchen Sihor in Kathiawar

La petite ville de Sihor dans le Kathyawar

The town of Sihor in Kathiawar

La cittadina di Sihor nel Kathiawar





Palitana. Jaina-Tempel auf dem heiligen Berg Satrunjaya  
 Palitana. Temple džaina sur la montagne sacrée de Satroundjaya

Palitana. Jaina Temple on the Sacred Mountain of Satrunjaya  
 Palitana. Tempio giainista sul sacro monte di Satrunjaya



Palitana. Jaina-Tempel auf dem heiligen Berg Satrunjaya

Palitana. Temple djaina sur la montagne sacrée de Satroundjaya

Palitana. Jaina Temple on the Sacred Mountain of Satrunjaya

Palitana. Tempio giainista sul sacro monte di Satrunjaya





Jain-Mönch, meditierend  
Moine džaina en méditation

Jain Monk in meditation  
Monaco giainista in meditazione



Ahmedabad. Jain-Nonnen im neuen Jaina-Tempel

Ahmedabad. Nonnes djaino  
dans le nouveau temple

Ahmedabad. Jain Nuns in the new Jaina Temple

Ahmedabad. Monache giainiste  
nel nuovo tempio di Giaino





Ahmedabad. Haus mit Holzschnitzerei

Ahmedabad. Maison avec sculptures sur bois

Ahmedabad. House with wood-carvings

Ahmedabad. Casa con intagli in legno



Ahmedabad. Jama Masjid (Grosse Moschee)

Ahmedabad. Djama masdjid (Grande mosquée)

Ahmedabad. Jama Masjid (Great Mosque)

Ahmedabad. Jama Mascid (grande moschea)





Haiderabad-Sind. Fürstengrab mit bunten  
Faience-Einlagen

Haiderabad-Sind. Tombeau princier avec  
revêtements de faïences multicolores

Hyderabad-Sind. Princely Tomb with many-coloured  
porcelain inlays

Haiderabad-Sind. Tomba di un principe  
con intarsi di maioliche colorate



Haiderabad-Sind. Häuser mit Windfängern  
Haiderabad-Sind. Maisons avec prises-d'air

Hyderabad-Sind. Houses with windcatchers  
Haiderabad-Sind. Case con bocche d'aria





Hyderabad-Sind. View from the Fort of the town with its windcatchers

Haiderabad-Sind. Vista dal forte sulla città e le sue bocche d'aria

Haiderabad-Sind. Blick vom Fort auf die Stadt mit ihren Windfängern

Haiderabad-Sind. Vue prise du fort: la ville et ses prises-d'air



Hyderabad-Sind. Jeweller in his Shop

Haiderabad-Sind. Gioielliere nella sua bottega

Haiderabad-Sind. Juwelier in seinem Laden

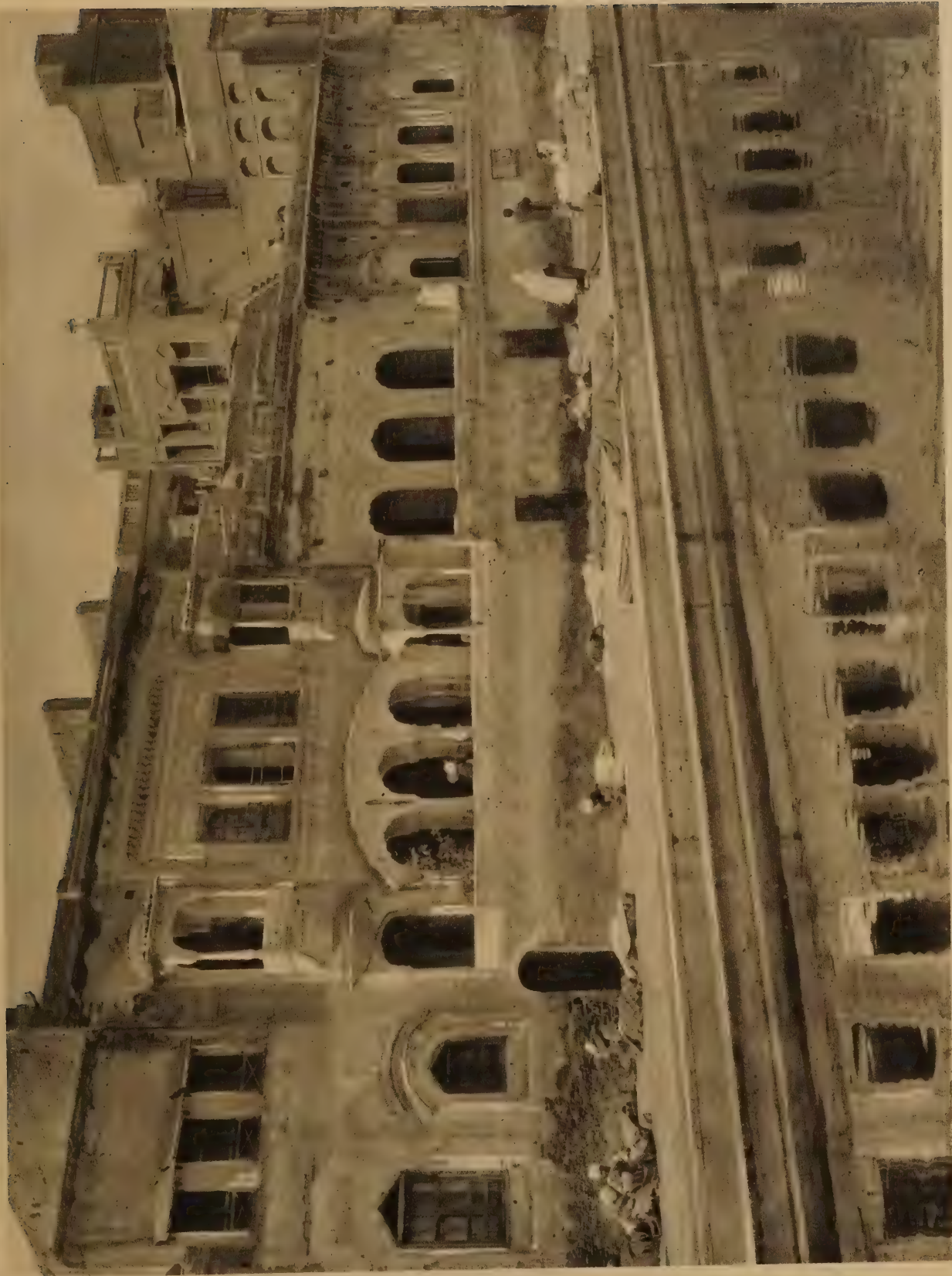
Haiderabad-Sind. Joaillier dans sa boutique





Amritsar. Der Goldene Tempel der Sikhs  
Amritsar. Le Temple d'Or des Sikhs

Amritsar. The Golden Temple of the Sikhs  
Amritsar. Il tempio d'oro dei Sik



Amritsar. Häuser am Teich des Goldenen Tempels  
 Amritsar. Maisons au bord du Lac de l'Immortalité

Amritsar. Houses on the Tank of the Golden Temple  
 Amritsar. Case prospicienti lo stagno del tempio d'oro





Amritsar. Schule beim Goldenen Tempel

Amritsar. Ecole en plein air, près du Temple d'Or

Amritsar. School near the Golden Temple

Amritsar. Scuola all'aperto presso il tempio d'oro





View of the roofs of Lahore  
Vista sui tetti di Lahore

Ausblick auf die Dächer von Lahore  
Vue sur les toits de Lahore





Grabmal Jahangirs bei Lahore

Mausolée de Djahanghir, près de Lahore

Jahangir's Tomb near Lahore

Mausoleo di Djahanghir presso Lahore



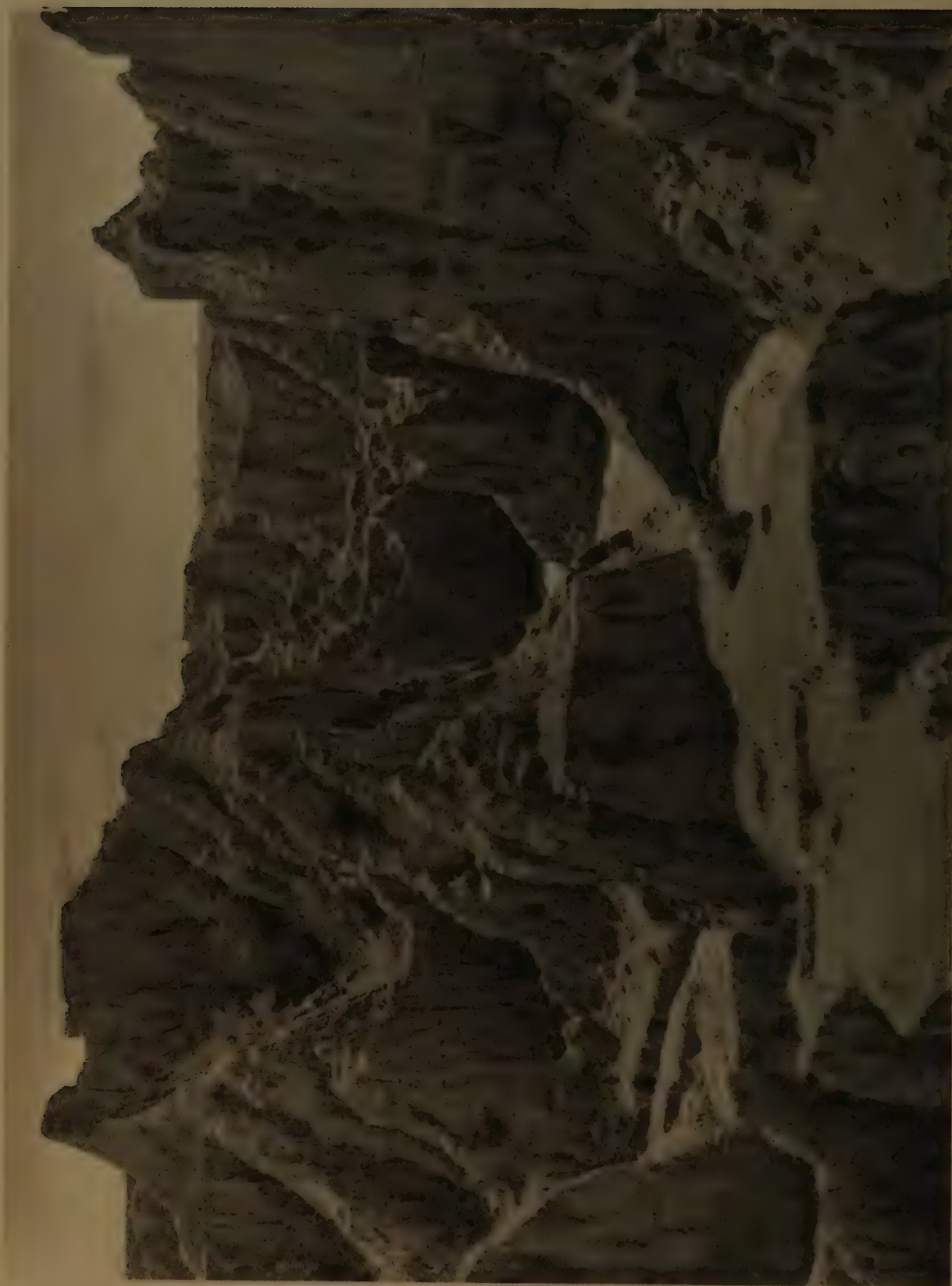
Lotos Tank in the Shalamar Garden near Lahore

Stagno dei fiori di loto nel giardino di Shalamar presso Lahore

Lotosteich im Shalamar-Garten bei Lahore

Lotus sur un étang dans le jardin de Shalamar, près de Lahore





Erosionslandschaft (Bad Lands) bei Rawalpindi

Effets d'érosion (Bad Lands) près de Rawalpindi

Bad Lands near Rawalpindi

• Paesaggio vulcanico (Bad Lands) presso Rawalpindi



Ruins in Taxila  
Ruderi a Taxila

Ruinenfeld in Taxila  
Champ de ruines à Taxila





Taxila. Buddha-Statue

Taxila. Statue de Bouddha

Taxila. Buddha Statue

Taxila. Statua di Budda



Peshawar. Mohammedanischer Bettelmönch (Fakir)

Peshawar. Moine mendiant mahométan (Fakir)

Peshawar. Muhomadan Mendicant Monk (Fakir)

Peshawar. Monaco questuante maomettano (fachiro)





Im Basar von Peshawar. Kupfer- und Messingwaren  
Au bazar de Peshawar. Cuivres

In the Peshawar Bazaar. Copper and Brass Articles  
Nel bazar di Peshawar. Articoli di rame e di ottone



Im Basar von Peshawar. Bei den Töpfereien  
Au bazar de Peshawar. Poteries

In the Peshawar Bazaar. Pottery  
Nel bazar di Peshawar. Stoviglie





Im Basar von Peshawar. Tuchhändler  
Au bazar de Peshawar. Drapier

In the Peshawar Bazaar. Cloth dealer  
Nel bazar di Peshawar. Pannaiolo



Im Basar von Peshawar. Ein alter Händler  
Au bazar de Peshawar. Vieux marchand

In the Peshawar Bazaar. Old merchant  
Nel bazar di Peshawar. Vecchio mercante





Peshawar, auf dem Marktplatz. Gaukler, ein Schlangenmittel  
anpreisend

A Peshawar sur la place du marché. Prestidigitateur faisant  
l'article pour un remède contre les morsures de serpent

Peshawar. Juggler praising a remedy for snake-bite  
in the market place

Peshawar. Sulla piazza del mercato. Venditore di specifici  
contro i morsi dei serpenti



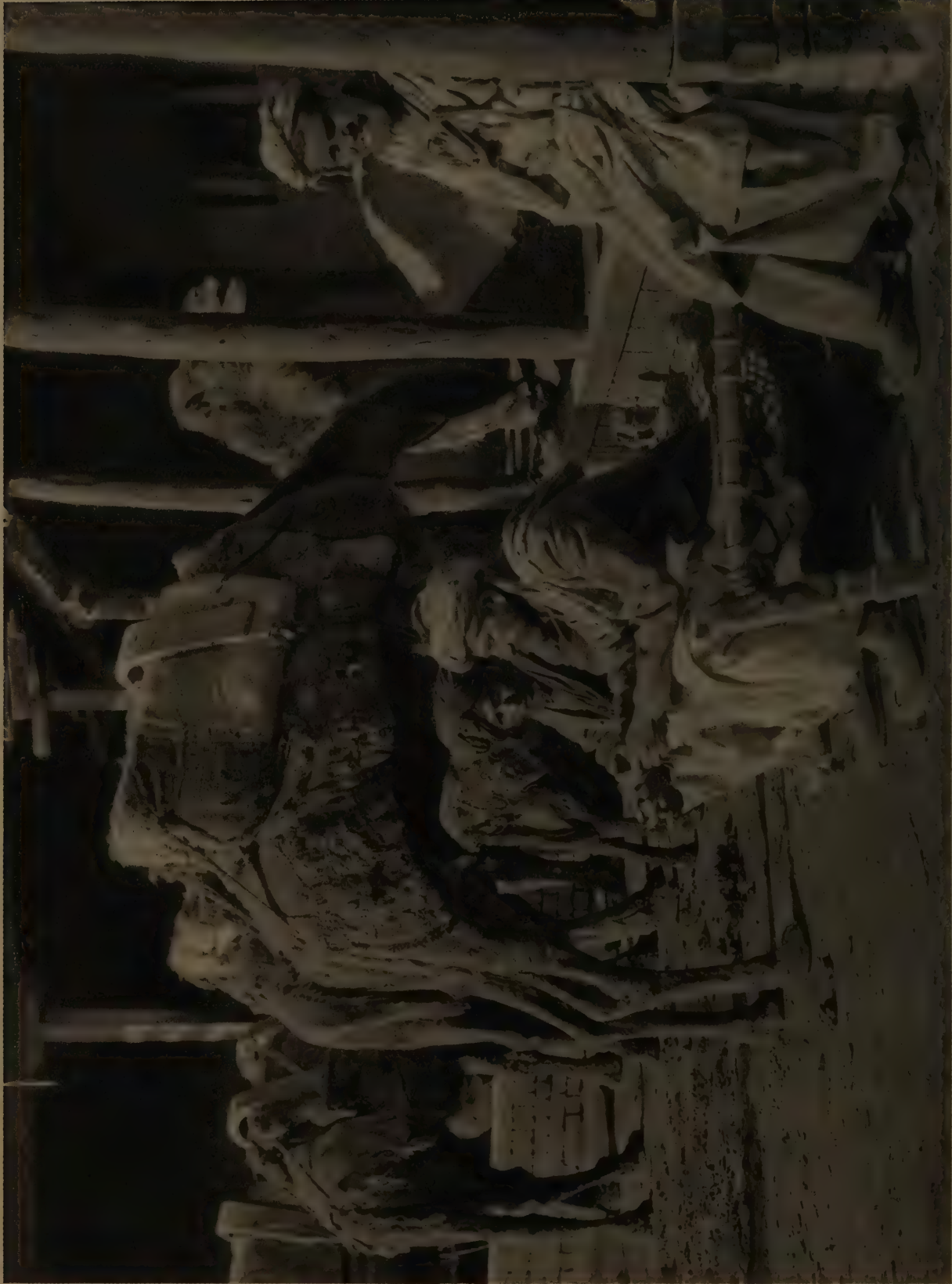
Peshawar. Beim Schreiber

Peshawar. Chez l'écrivain public

Peshawar. With the street scrivener

Peshawar. Scrivano pubblico





Peshawar. In einer Karawanserei  
Peshawar. Au caravansérail

Peshawar. In a caravansary  
Peshawar. Carovanserraglio



Karawane auf dem Khaiberpass

Caravane au col du Khaïber

Caravan on the Khyber Pass

Carovana al colle del Khaiber





Befestigtes Dorf der Afridi am Khaiberpass  
Village fortifié des Afridi, au col du Khaiber

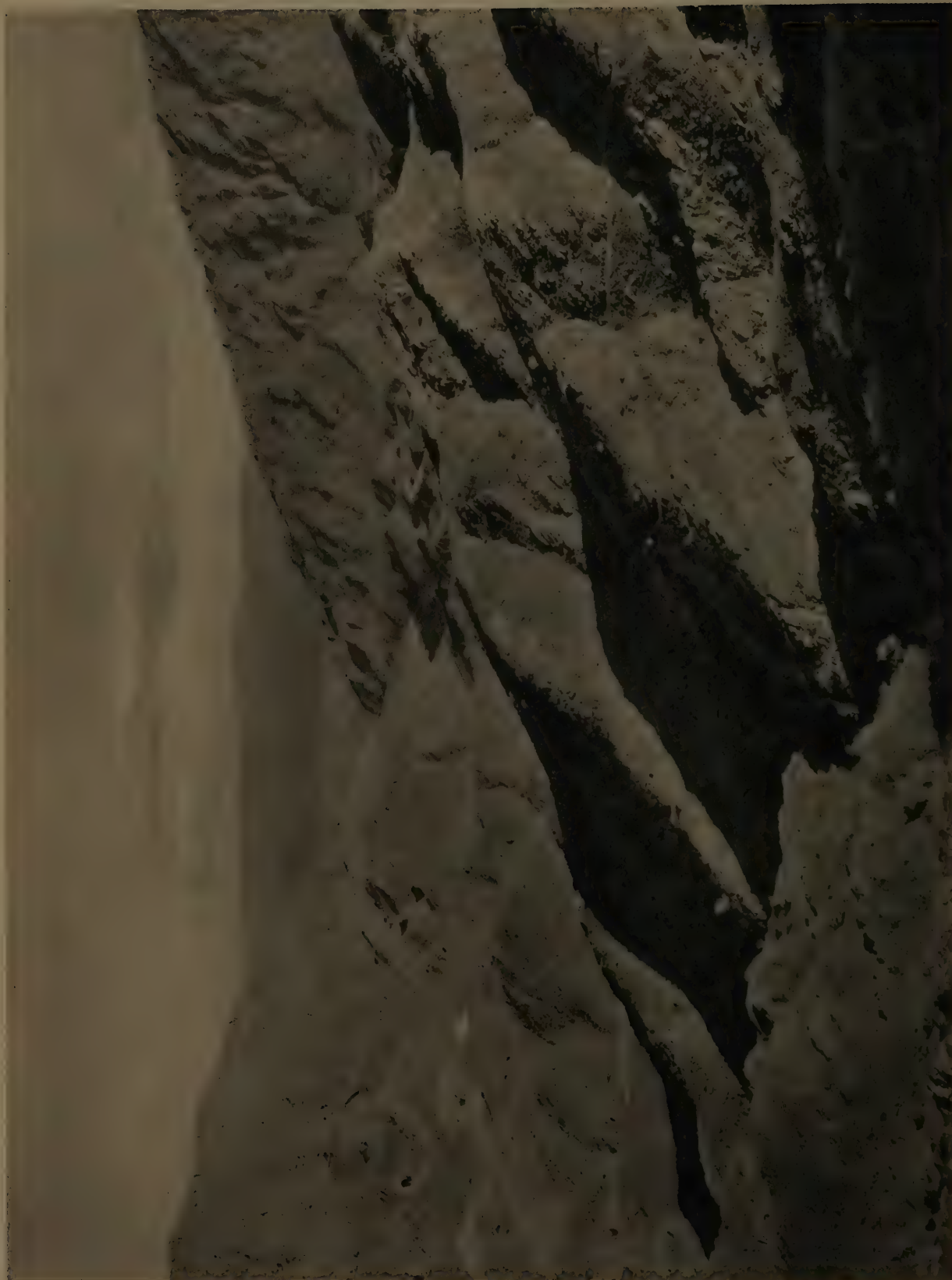
Fortified Village of the Afridis on the Khyber Pass  
Villaggio fortificato degli Afridi al colle del Khaiber



Camel Caravan on the Way to Afghanistan  
Carovana di cammelli in cammino per l'Afghanistan

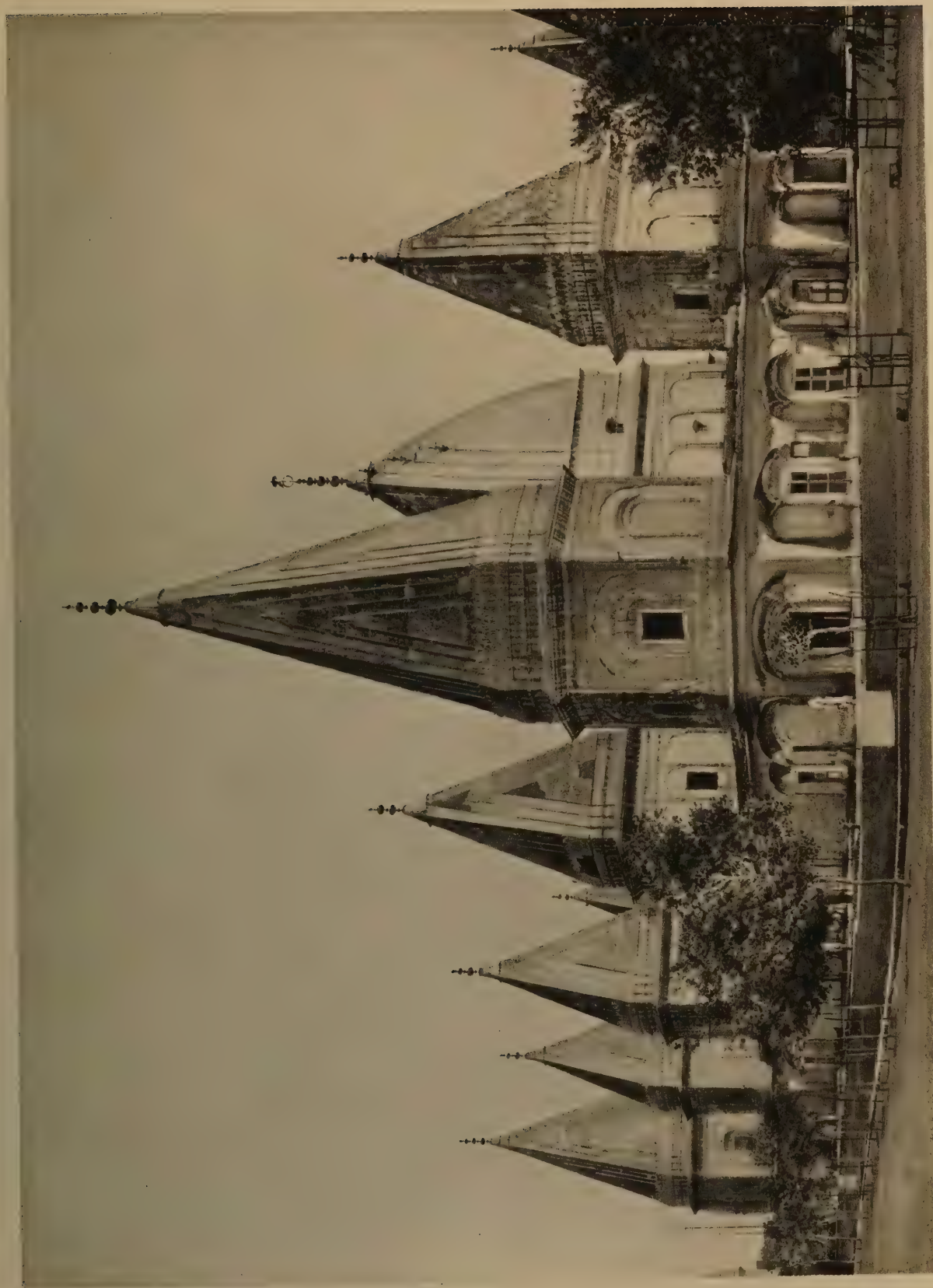
Kamelkarawane auf dem Weg nach Afghanistan  
Caravane de chameaux en route pour l'Afghanistan





Scenery on the Khyber Pass  
Paesaggio al colle del Khaiber

Landschaft am Khaiberpass  
Paysage dans la région du Khaiber



Jammu. Moderner Hindu-Tempel  
Djammou. Temple hindou moderne

Jammu. Modern Hindu Temple  
Jammu. Tempio moderno indu





Tal mit Reisfeldern zwischen Jammu und Kashmir  
Vallée et rizières entre Djamou et Cachemire

Valley with Paddy Fields between Jammu and Kashmir  
Valle con risaie fra Jammu e Kascemir



Ausblick vom Banihal-Pass auf das Kashmir-Tal      View from the Banihal Pass onto the Kashmir Valley  
Vue prise du col de Banihal sur la vallée de Cachemire      Vista dal colle di Banihal sulla valle di Kascemir





Am Banihal-Pass  
Au col de Banihal

On the Banihal Pass  
Al colle di Banihal





Kashmir. Blühende Lilien und Allee  
Cachemire. Iris en fleurs et allée

Kashmir. Blossoming Lilies and Alley  
Kascemir. Gigli in fiore e viale alberato





Paddy Fields in Kashmir  
Risaie nel Kascemir

Reisfelder in Kashmir  
Rizières dans le Cachemire



Bauernhäuser in Kashmir

Maisons rustiques dans le Cachemire

Farmer's Houses in Kashmir

Case rustiche nel Kascemir





Im Liddar-Tal (Kashmir). Dorf mit Kloster  
in der Höhe

Dans la vallée du Liddar. Village et cloître  
sur la hauteur

In the Liddar Valley (Kashmir). Village  
with Monastery on the heights

Nella valle del Liddar (Kascemir)  
Sull'altura villaggio con convento



Tempel von Pandrenthan bei Srinagar  
Temple de Pandrenthan, près de Srinagar

Temple of Pandrenthan near Srinagar  
Tempio di Pandrenthan presso Srinagar





Alley near Islamabad  
Viale presso Islamabad

Allee bei Islamabad  
Allée aux environs d'Islamabad



Srinagar. Temple and Houses on the Jhelum River

Srinagar. Tempio e case sulla riva del Jhelum

Srinagar. Tempel und Häuser am Jhelum-Fluss

Srinagar. Temple et maisons au bord du Dîhéloum





Srinagar. Boote, Häuser und Moschee  
am Jhelum-Fluss

Srinagar. Boats, Houses and Mosque  
on the Jhelum River

Srinagar. Bateaux, maisons et mosquée au bord  
du Djhéloom

Srinagar. Barche, case e moschea sulla riva  
del Jhelum



Boote auf einem Kanal bei Srinagar  
Bateaux sur un canal près de Srinagar

Boats on a Canal near Srinagar  
Barche su di un canale presso Srinagar





Hindu aus Kashmir  
Hindou du Cachemire

Hindu from Kashmir  
Indù del Kascemir



Mohammedaner aus Kashmir  
Mahométan du Cachemire

Muhomadan from Kashmir  
Maomettano del Kascemir





Im Moghul-Garten Nasim Bagh bei Srinagar

Dans le jardin mogol de Nasim Bagh  
près de Srinagar

In the Moghul Garden of Nasim Bagh near Srinagar

Nel giardino del Mogol a Nasim Bagh  
presso Srinagar



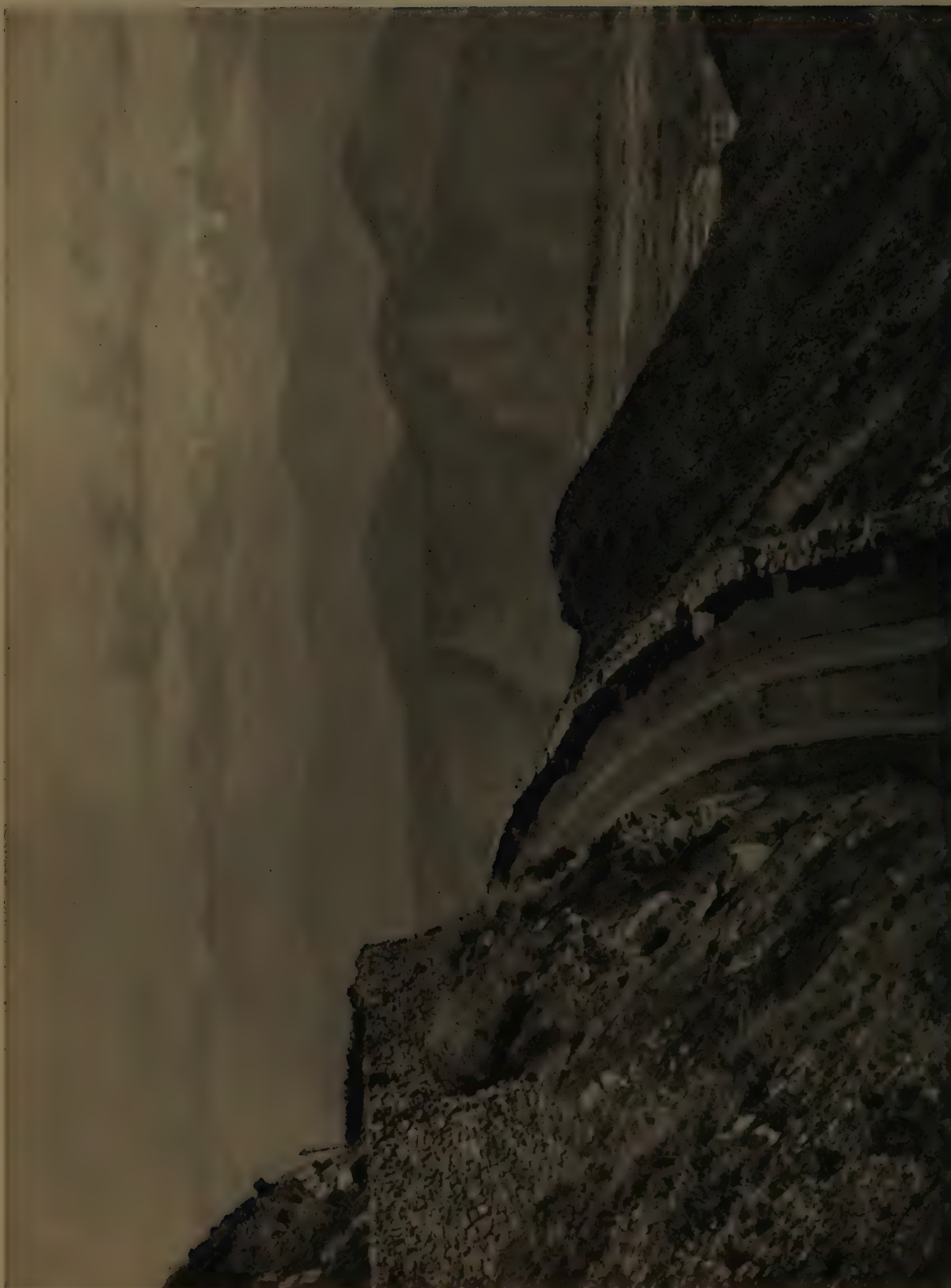
Der Moghul-Garten Shalimar Bagh bei Srinagar .

Dans le jardin mogol de Shalimar Bagh  
près de Srinagar

The Moghul Garden of Shalimar Bagh near Srinagar

Nel giardino del Mogol a Shalimar Bagh  
presso Srinagar





Am Banihal-Pass. In der Ferne die Himalayaberge  
Au col de Banihal, dans le lointain, l'Himalaya

On the Banihal Pass. In the distance the Himalayas  
Al colle di Banihal. In lontananza la catena dell'Imalaia



Auf dem Dal-See bei Srinagar  
Le lac de Dal, près de Srinagar

On the Dal Lake near Srinagar  
Lago di Dal presso Srinagar





Natesa, der tanzende Shiva  
Natesa, ou Siva dansant

Natesa, the Dancing Shiva  
Natesa, Siva danzante

















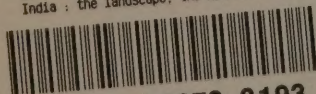
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